

# Body Politic

A MAGAZINE FOR GAY LIBERATION

## PAT BOND: ROLE-PLAYING GERTRUDE STEIN

The ex-WAC comic from *Word is Out* takes on the "Sybil of Montparnasse" — genius, flaws and all.

## HAPPY NEW YEAR—1984

Andrew Hodges rings in the 80s with a look back at the language and limitations of Orwell's 40s classic.

## HOMOS AT WAR!

Dykes in dive bombers, armoured bars, and hysteria in heteroburbia — Gary Ostrom charts Apocalisp Now.

## HOMOS AT BRUNCH

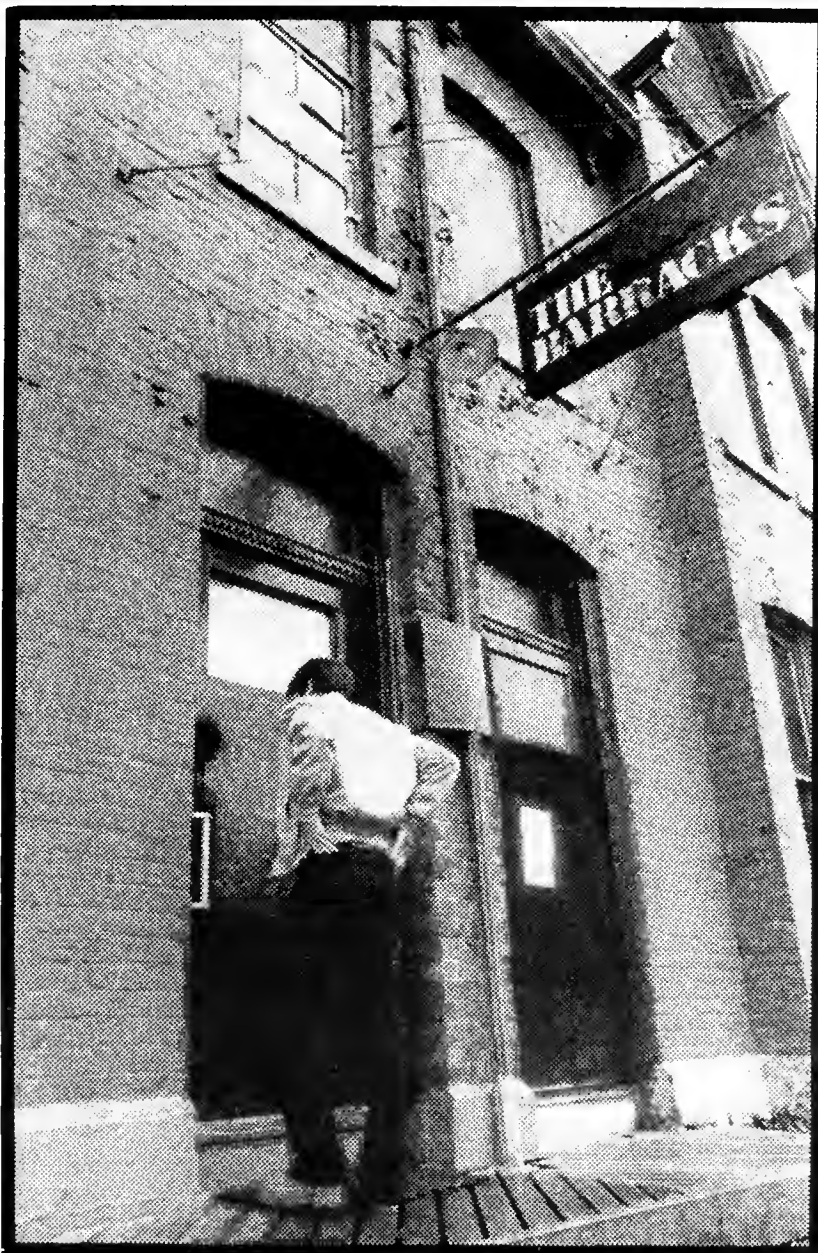
"Out in the City" finds class, comfort, and haute cuisine at three of Toronto's gay eateries.

## AND...

Flicks, Victorians and Adrienne Rich in "Our Image"

Nasty words for a naked typist on "The Back Page"

and in "Between the Lines" Ken Popert admits it — he has a Christmas tree.



*When the police walked through this door on December 9, 1978, they planned on a pretty routine bawdy house case. Things just haven't gone their way since then.*

## IN THE MATTER OF THE

# BARRACKS

*On November 19, 1979, a group of men climbed the double set of stairs that lead to the courts of Toronto's Old City Hall. Two of them were lawyers. The other five faced two-year prison sentences for allowing*

(continued on page 10)

Gunars

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# Body Politic

"The liberation of homosexuals  
can only be the work  
of homosexuals themselves."  
— Kurt Hiller, 1921 —

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# This Issue

Number 59 December 1979/January 1980



## Bond, Stein and Pickford. . . . p21

Mary Pickford? Yes, America's sweetheart once *almost* posed for the cameras with America's favourite bull-dyke — according to Pat Bond, North America's favourite gay actress/comedian. You'll find her compelling as she argues that Gertrude Stein is a role model for lesbians in the 1980s.

## 1984 and all that. . . . p27

And as we enter the addled 80s, we push ever closer to the year of George Orwell's famous novel. Andrew Hodges jumps the gun to draw a few political lessons from Newspeak — just as popular in 1949, and 1979, as it's likely to be a few years down the road.

## Achieving the dream . . . . . p29

Adrienne Rich hasn't just dreamed of a language in which women speak truly to women — she's achieved it. That's Suniti Nam-joshi's praise in TBP's review section. "Our Image" also features Ian Young on new biographies of Victorian worthies and Alexander Wilson on films that critique the State's power over us all.



## Beginning the Barracks case . . p10

It's just another bawdy house, says the Crown, but the Barracks defendants have decided their case is a chance to challenge the law itself. Paul Trollope explains. Also in the News this issue: Stuart Smith's retreat, Saskatchewan's strengths, Cardinal Carter's boot, Pope J-P's bull, Constable Puce's peace, the



Cover: Photo by Gerald Hannon  
Design by Rick Bébout

Vancouver Sun's selection, Harry Britt's seat, Basil Orchard's apple and one Big Mac Attack. All on pages 9 to 19.

## Apocalypse Now

## Campaign cocktails. . . . p25, 26

While Ostrom, our St John of the drawing board, gets off on Armageddon, "Out in the City," our jabbering gourmet, retorts with a cacciatore. Can you please hold the appetizers until the vets return?

## O Xmas tree . . . . p17

Should gays boycott that festival of faith and the family, Christmas? Ken Popert, off to buy his bit of evergreen, argues that we can reclaim the seasonal trappings as symbols of gay endurance.

## Goodbye/Hello

Please note that this is the December/January issue of TBP. Our next issue will be off the press in two months.

## Regular Bits

Letters, p 4; Taking Issue, p 7; Editorial, p 8; Monitor, p 35; The Ivory Tunnel, p 34; Classifieds, p 36; Community Page, p 40; The Back Page, p 43.

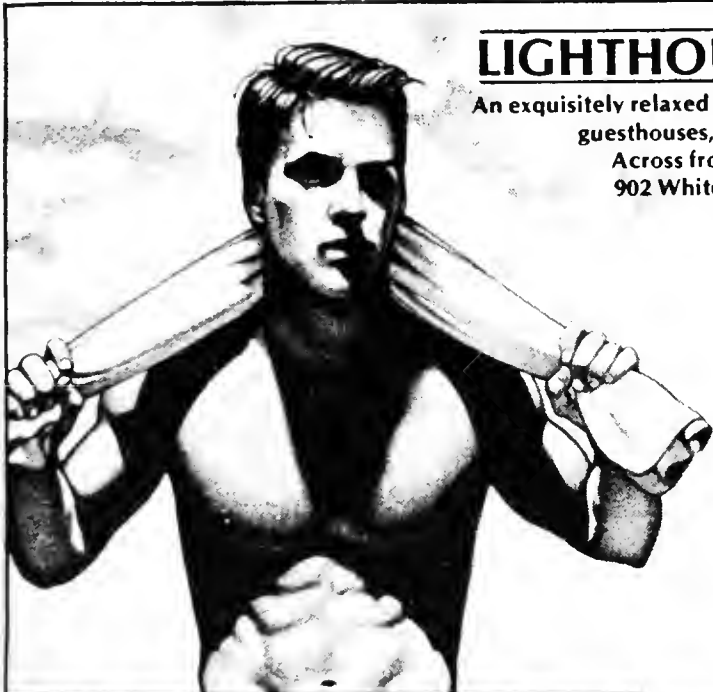






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# Letters

## Cruising: Questions of class and censorship

I thought your analysis of the *Cruising* situation (*TBP*, November) was really fine and managed to pull together the elements of the controversy in a fair manner without sacrificing a gay point of view. In writing about it for *New York Magazine*, even as an openly gay writer, I felt that I had to go out of my way to be super objective, balancing every argument with a counter argument. Wide distribution of a piece like that has its rewards but writing it for *New York* necessarily prevented me from examining aspects of the *Cruising* situation which were not of any interest to that magazine — the gay community issues which I saw raised as a result of the protest.

I spent two weeks on the set of that film including a hot day hiding from the assistant director under the bar of the set for the Cockpit — the Mineshaft prototype for the interior shooting. From there I was able to watch the shooting of crucial scenes, some of which will probably never make it into the release version if they want to keep an "R" rating. The fistfucking was not simulated as claimed nor was some other sexual activity or my own two eyes deceived me. This did not upset me, however, as I've been present during Mineshaft hours when no film crew was around to poke their noses into the action.

It was, in fact, an accurate representation on film of what happens at an after hours sex bar. One gay extra cracked to me "The only thing false about this is that Friedkin yells, 'action' — if he yelled 'no action' he'd be more accurate about the late night bar scene."

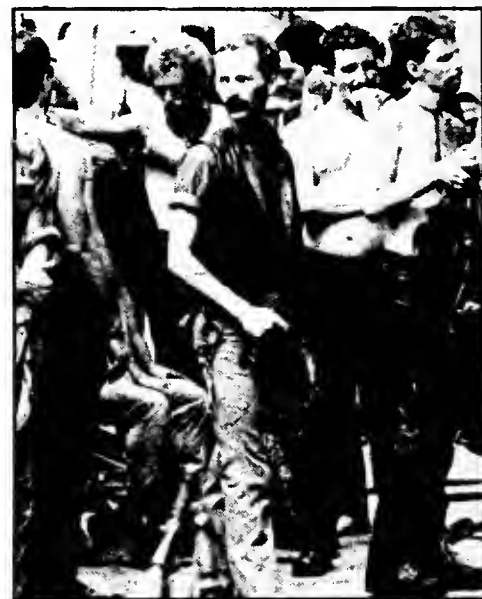
What disturbed me greatly was the hostility of the "respectable" gay community — not to the film or United Artists — but to other gays who had made the free choice to cooperate in their own oppression. I think Scott Tucker's rhetorical question "Did we feel betrayed by these men being in leather in the film or did we feel betrayed by them being in leather at all?" is right on target.

I found that the majority of the gay sentiment against the people who frequent places like the Mineshaft was what stopped the *Cruising* demonstrations from becoming powerful and more effective. I know gay activists who stood in Sheridan Square at anti-*Cruising* rallies and listened to gay leaders say that they were against the film because it showed the type of gays who do dirty, disgusting things in the dark. A former officer of the Gay Activists Alliance turned to me and said "That's *me* they're talking about — I'm not joining this demo." I saw and heard gay activist Ron Alheim shout at the gay extras "Okay you guys — you do what you want but remember you have to live in this community after this film is over and we'll get you for this." I thought of Carl Wittman's gay manifesto and how it said that no matter how bad things got our brothers were not the enemy and should not be attacked for what a sexist, corrupt society has turned them into.

Respectable middle class gays can't have it both ways. They want the movies to reflect the private reality that they have always been unwilling to share

publicly. They want most of all to be able to stay in the closets and not affiliate themselves openly as gay but at the same time they want nice middle class motion pictures about two sleek, sophisticated lesbian lovers who own a town house in Boulder and do very well for themselves or two gay men who are account execs and are buying a co-op.

When Billy Friedkin decided to film what Hollywood has always decided to film — the visible gay ghetto — they freaked out. We don't want *those* people representing us on the screen while we're trying to tell the world we're just as All-American as everyone else. The pity of it is that they're right. Most gavs. like most straights, would certain-



**Cruising** extras: oppression by choice?

ly be horrified at what goes on in the Mineshaft and really do want to be part of the heterosexual dream. The depiction of such things alarms them because it says there are gays who have no use for conventional sexual morality.

So do we clean up our act and go to Hollywood's eventual version of *Percy Doesn't Live Here Anymore?*, thankful that we've made it? Seems to be a tough issue. On one hand, the extras were betraying the community by allowing the visible tip of the gay iceberg to be exploited once again on the very turf of the ghetto. On the other hand, they were participating in a film about a lifestyle for which they do not feel that they need to apologize. And once again, a divided community attacks each other and the filmmakers take home the rushes. Had we not raised the issue to stopping the film visibly and vocally (for the very first time in film history) the hostile straight press would not have been able to divert attention from the real issue (Hollywood's continued shabby treatment of gays) to the issue of the First Amendment Rights.

It can be said that Hollywood will learn a lesson from seeing how vocal gays are willing to be, but do we want Hollywood to change? They'll only begin to portray us all as they do everything else. Then we'll have to protest our being swallowed up in the industry meatgrinder of conformity. The answer, it seems, or one of them, is not to give a shit what Hollywood does, not care so much about our "image" and simply wait for the diversity of our experience to become a matter of public record. That will happen when the people who

**“Respectable middle-class gays can’t have it both ways. They want movies to reflect the private reality they have always been unwilling to share publicly.”**

protested *Cruising* are as out of the closets as the leather men who participated in it.

Vito Russo  
New York

When I first read Arthur Bell’s column in *The Village Voice* I immediately jumped on the anti-*Cruising* bandwagon. After reading the article in *The Body Politic* and giving the issue considerable thought I’ve had a change of heart.

Telling William Friedkin he had no right to make *Cruising* is like saying Warren Beatty had no right making a movie about a hairdresser (*Shampoo*) because he’s never given a perm. Did Beatty’s movie have the audience come away thinking that all hairdressers were like the one he portrayed in the film? I think not.

Fuckbars and S&M aren’t my cup of tea so I’m not planning to see *Cruising* — and I’ll wager the Ontario Censor Board isn’t planning to show it.

Bradley R Candy  
Toronto

Your coverage on *Cruising* is the most comprehensive and intelligent I’ve read — and I’ve read plenty. Congratulations to Scott Tucker — a great job — and to everyone involved in putting together the piece.

Arthur Bell  
New York

### Urbane yes, dapper no

Concerning Michael Lynch’s interesting article on Stratford (“Petruchio Victorious,” *TBP*, November), I want to point out one area of confusion.

In discussing Bill Webster’s Boyet in *Love’s Labour’s Lost*, you say that he played the role “much as Brian Bedford played Touchstone two years ago: a dapper, suave, urbane, (gay?) man among the women.” In that production of *As You Like It*, Brian Bedford played Jaques, who was indeed “dapper, suave, urbane.” He could hardly be called “a man among women” since the play stresses his isolation. Touchstone, who is in the play a “man among women” (he is seen almost always with Rosalind and Celia for the first half of the play, before he meets and marries Audrey), was played by Bernard Hopkins, who was short and urbane, though hardly dapper and suave. I think your memory has combined the two actors and characters into one.

Urjo Kareda,  
Literary Manager, the Stratford Festival,  
Stratford, Ontario

Michael Lynch responds:  
My memory has not confused Jaques with Touchstone, though my syntax is bad.

In my review of that *As You Like It* (*TBP*, November 1977), I wrote of Bedford’s Jaques as “the triumph of Phillip’s production. Jaques — not a flat melancholic with charming set speeches, not a sourpuss, but a suave

man of the world, privy to its secret desolation and yet affectionate towards it, an outsider within, a single gay male who muses over all the foibles of heterosexual wooing and the marriage trap.” A photo of Bedford as Jaques accompanied that review.

My comparison between Lord Boyet and Touchstone, two years later, was based on those points, and I should have not blurred the phrase “man among women,” which does apply only to Boyet, with those points.

I thank Mr Kareda for correcting my error, and note that he, along with Robin Phillips, was co-director of *Love’s Labour’s Lost*.

### Anti-reviews

Martin Levine, in his letter in your October issue, is correct in one respect: I did not fully review his book *Gay Men*. As I discussed it together with Jay and Young’s *Lavender Culture* and was allocated limited space, I gave it the attention I think it deserves. Had I had more space I might have said more about what I find positive about it, though basically I think it represents the kind of “research” we could do well without.

But Levine’s letter is sloppy. He says I “dislike empirical social science” when I criticised its excesses. (Jay and Young’s *The Gay Report* seems to me an excellent example of what good empirical research might mean.) He says I want a “Marxist analysis” when there is nothing in my review to suggest this. Not all theoretical sociology need be Marxist, and of the two non-American theorists whom I cite as being ignored, one, Hocquenghem, is clearly not a Marxist.

When Levine suggests reviewers should have “some expertise in the area” does he mean the only experts are those who promise to like a particular book? And if I have no expertise why does he cite me in his own chapter?

Dennis Altman  
Sydney, Australia

I must strongly disagree with Martin Levine’s criticism of Dennis Altman’s review of the book *Gay Men: The Sociology of Male Homosexuality* (Letters, *TBP*, October).

Martin Levine says Dennis Altman would prefer a Marxist analysis. I think what Altman provides is a gay analysis of what is essentially a straight sociology book. Even the title of the book is self-oppressive. I wonder why Levine has to study male gayness (male homosexuality to him). I would question why he is not examining a society based on strict sex roles and a patriarchal culture — straight society.

Reading both the review (*TBP*, July) and the letter, I am reminded of a paragraph on self-oppression in the London Gay Liberation Front Manifesto of 1971: “The ultimate success of all forms of oppression is our self-oppression. Self-oppression is achieved when the gay person has adopted and internalised straight people’s definition of what is good and bad.”

Levine has adopted and internalized straight sociology’s definition of what is



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**"We are free to be silly, to make funny noises, to gurgle, to destroy roles, to forget who we are... Eat your hearts out, genital primates!"**

good and bad. It sounds as if he is devoting too much time to getting "liberal tolerance" from straight society and not enough to campaigning for gay liberation and the rights of his gay sisters and brothers.

Edward Bell  
London, England

### Arcane digressions

I was amused to read George Smith's "Taking Issue" (*TBP*, November). Smith is quite correct that the social sciences have been among the contributors to the administration and oppression of gay people. The point has been made before in your pages in Michael Lynch's review of Bell and Weinberg's *Homosexualities* and in my review of Hocquenghem's *Homosexual Desire*. But Smith could not have selected two more unlikely candidates than the books written by myself and Martin Levine.

Smith's belief that either Levine or I recommend a *Body Politic* reviewing policy that is "technical," non-political, or scientific, is preposterous. Neither of us has anything to fear from a rigorous gay liberation perspective on our work. Indeed, I expect that *The Body Politic* collective would be surprised to discover they have been publishing an opponent of gay liberation all these years (namely, me). Remarkable, too, that the US national Gay Academic Union has awarded *The Survival of Domination* its "Theory Development Award" for "exceptional contribution to the gay community" or that it is the "Editor's Choice" in the December, 1979, issue of *Christopher Street*.

It would not be a bad idea, however, for reviewers in *The Body Politic* to refrain from arcane digressions and personal attacks (eg Altman's gratuitous swipe at Levine) and to actually attend to the text which is supposed to be under review.

Barry D Adam  
Windsor

### Bambi bites back

We were outraged to read in your November issue slanderous remarks against Bambisexuals. Gerald Hannon in his article, "Devices and Desires" writes, "A lot of men, too, are adamant about being interested only in your straight, ordinary, fucking and sucking, cuddly-wuddly sex. They are a group that is coming to be known, somewhat disparagingly I admit, as Bambisexuals."

To liken bambisexual play and passion to "straight, ordinary" sex reflects the ignorance of the author. By the way, what is the matter with "cuddly wuddly sex"? Bambisexuality is *our* sexuality breaking free of the chains of genital domination, power relations and ejaculation/orgasm. We are free to be silly, to make funny noises, to gurgle, to destroy roles, to forget where we are/who we are with, to cuddle, salivate, explore, play and develop a general body orgasmic release. Eat your hearts out genital primates!

It is not sado-masochistic toy lovers who are the wave of the future. They are

simply the past living on in the present. They reflect the commercialization and co-optation of the straight identified (STIFF) gay men's scene. We represent play and eros in opposition to these masculine schemes of power.

That *The Body Politic* has seen fit to join in the reactionary chorus against bambisexuality is a sign of great distress to us. Will *TBP* perpetuate the oppression of sexual minorities or will it join with us in freeing our sexuality/sensuality as a social/creative/fun force for liberation? **BAMBISEXUALS OF THE WORLD UNITE!**

**WE HAVE NOTHING TO LOSE BUT THE BOREDOM OF SEXUAL DEVICES AND SADO-MASOCHISM, AND EVERYTHING TO GAIN!**

Bambisexual Liberation Front  
Toronto

### Our apologies

A number of unfortunate errors appeared in Jane Rule's column, "So's Your Grandmother," in *TBP*'s November issue.

Through an editorial error the column, which was originally titled "The Sex War," was re-titled "Seeing through Both Eyes." In the fourth paragraph, a line was repeated and another line omitted. The paragraph should have read:

*I do experience daily a great deal of male arrogance I could live without, and the best men I know are still part of the problem rather than part of the solution. But since I, who have everything to gain from a feminist revolution, find it very difficult to change a great many of my own attitudes and patterns of behaviour, it doesn't surprise me that even men committed to feminism have a hard time learning how to live in those terms.*

In addition, the last paragraph of the column as printed was originally meant to appear as the fourth paragraph. The conclusion would thus have read:

*I think there may be less hostility between gay men and lesbians than between straight men and women simply because not many of us try to live together and therefore face at close and daily range an imposed inequality that women no longer accept and men haven't yet learned to live without. Contrary to the cliché that we can be defined as man-haters and woman-haters, we may be an important source of genuine, if limited, intersexual sympathy, to bring this centuries' old sex war to points of peaceful negotiation.*

Jane Rule has our sincere apologies for these errors, especially if they caused any misrepresentation of her intentions.

*The collective*

*The Body Politic welcomes your letters. Love us, hate us, agree or disagree — but tell us why and take the opportunity to let other people know, too. Send your letters and submissions to TBP, Box 7289, Station A, Toronto, ON M5W 1X9. Submissions for "Taking Issue" should be marked as such, and should not exceed 1,000 words.*

## "A lot can be gained by working together"

Geoff Mains is a founding member of Vancouver's Society for Education, Action, Research and Counselling in Homosexuality (SEARCH). Here, he takes exception to views expressed by Ken Popert, in his September "Between the Lines" column, on that city's gay Unity Week and on a meeting held by the Gay Alliance Toward Equality (GATE) on violence against lesbians and gay men.

First, some comments about SEARCH, an organization which I have been closely involved with for five years and often claimed by others to be "a creature of the bar owners." While SEARCH began in November 1974 in response to a crisis then facing the Gay bottle clubs, the initial meetings were not initiated by the club owners (who, although supportive, felt doubtful of its likelihood of success) but on the initiative of myself. From the very first meeting, SEARCH was supported by a wide range of Vancouver organizations, as well as some very capable people in the field of social and community services. The concept of SEARCH was a vehicle for ongoing education, research, counselling, service provision and communication within the Vancouver Gay Community. While many club owners were board members during our first year of operation, their participation in the direction of SEARCH was reduced to about one in twenty in subsequent years. And while grateful for their support, SEARCH has not been forced into any line particularly supportive of the club owners.

The Gay Unity Week Committee (of which SEARCH is only one of five member organizations) represents a cross-section of the Vancouver Gay Community and includes as well as SEARCH, SPAG (Society for Political Action for Gay People), the Metropolitan Community Church of Vancouver, the Dogwood Monarchist Society and the Zodiac Fraternal Society. The latter two groups are primarily social, the former with drag, the latter with leather-levi orientation. Contrary to the allegations of Mr Popert, Gay Unity Week 1979 provided a variety of bar and non-bar events including a coffee house (with some excellent Gay art, poetry and music), a picnic, a political event, a church event and some sports events. As one of the organizers of the first Vancouver Gay Unity Week three years ago, I know that the initiative for the week came not from the bar owners but from three organizations (the Zodiacs, the Dogwood Monarchist Society and SEARCH). It was our feeling that while the bars would be invited to participate, the week's events should encompass as wide a range of Gay activities as possible.

Second, some comments on the "liaison committee" with the Vancouver Police Department. Liaison is an unfortunate description of a committee that does not exist to exchange intelligence or act as a go-between, but to promote education and dialogue on both sides. The committee includes representation from SEARCH, SPAG and MCC Vancouver, as well as a Gay businessman, Mr Brian Tipper, and a Vancouver alderwoman, Darlene Marzari. More recently, the committee has been joined by representatives of Co-op Radio's

Coming Out show. I find it surprising that Mr Popert has a good deal to say about the committee but apparently made little effort to contact some of its many members who did not represent SEARCH.

The committee does not pretend to have solved all Gay-Police conflicts in Vancouver. Police members of the committee are often from the higher ranks of the department, and may not be fully representative of the average officer. There are very likely individuals within the force who harbour strong resentments towards Gay people. One very well-documented case of police harassment was brought to the attention of the committee, and on further investigation was found to be accurate. The officer involved has been disciplined and efforts have been made to re-educate his attitudes towards Gay people.

The committee is considering approaches to better education on minority issues at both the Police College and in Division 1 (the West End). Alderwoman Marzari has been a strong ally to the Gay committee members in bringing these pressures to bear on the Department.

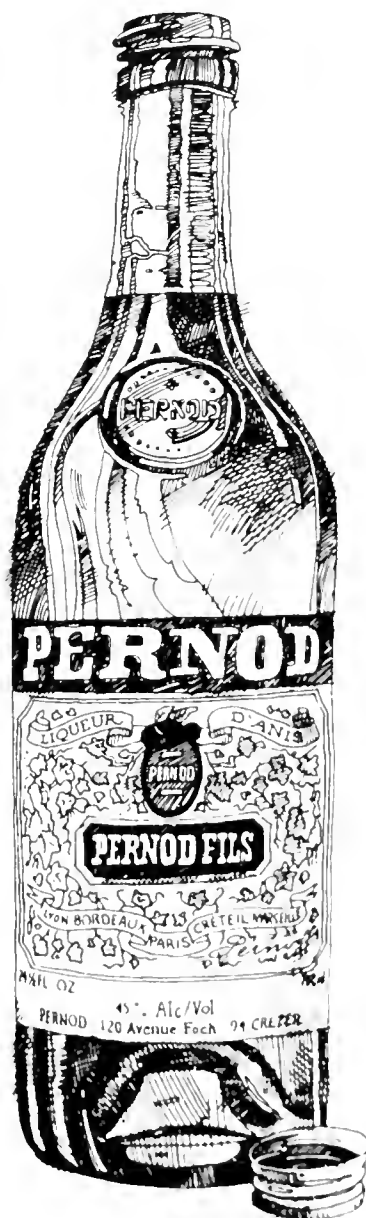
Third, some comments on violence in Vancouver. Much of the violence purported in Mr Popert's article appears to have been associated with the annual Sea Festival which brings hundreds of thousands of people into the West End area, including a motley crew of roughnecks who have little better to do than intimidate anyone: straights, senior citizens, racial minorities or Gay people. To say that this violence is part of a rising tide directed specifically at Vancouver Gay people is misleading. Apart from the Sea Festival incidents, most of those cases raised by GATE at their public meeting were spread over a time span of several years.

Meetings such as the one GATE held are important in bringing these incidents to the public attention. Full use must be made of the open channels that exist into the Police Department and those politicians who are willing to support us. Factual information regarding specific cases of violence or police harassment or police inaction must be gathered and used. To my knowledge, none of that information presented at the GATE meeting has been forwarded to either the Gay-Police Committee, the Gay organizations involved on that committee, Vancouver City politicians, or the Vancouver Police Board that is responsible for monitoring activities of the Force.

Vigilance must be maintained on the part of the community in bringing about action, in attempting better education of the police, and in the hiring of openly Gay officers.

We have come a long way in Vancouver, even though much remains to be accomplished. A lot can be gained by working together, in many cases with Gay business. I take exception to Mr Popert's cheap remark that we in Vancouver regard Gay life as "just a lark." To be Gay is a beautiful and meaningful experience, full of the deepest attributes of human life. None of us, even in Vancouver, need the degradation of journalism that approaches that of Claire Hoy

Voici Pernod.  
C'est un très bon  
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## A long road ahead

The Barracks case could have been just another bawdy house case: a raid, charges, plea-bargaining, oblivion. With police power remaining unrestrained, questionable laws remaining untested, and the lives of many individuals irrevocably injured.

But from the beginning, this case was different. Within hours of the raid, the gay community was rallying together to fight back against harassment. The Right to Privacy Committee was formed, none of the defendants entered a guilty plea, and politicians pressured to keep a close eye on all proceedings began to do just that. Public fundraising got off to a smart start.

Now that the case is before the courts, that initiative is being translated into a legal strategy. The lawyer for the keepers, Morris Manning, has begun to challenge a number of technical aspects of the charges and the laws on which they are based.

Technical arguments are often used by lawyers to avoid an issue — “getting the client off on a technicality.” But Manning’s arguments appear to be different — they seem designed to question the basis of all the bawdy house laws now on the books. He seems to be charting a legal course that will take a long time — it may take the keepers all the way to the Supreme Court before the actual trial begins. But the result could be the dismantling of federal bawdy house laws.

*Could.* It’s a calculated risk. Years of highly specialized arguments before increasingly higher courts could be in store, and that means years of fundraising, political co-operation in organizing the defence, and patience. It also means years before the found-ins, as well as the keepers, get to be cleared of these charges.

The gay community will want to keep a close watch on developments such as these, and speak out whenever a public debate seems healthy.

We welcome the challenge-to-the-top strategy, and urge continuing community support for the Barracks defence. □

## The death of Life Together

The Ontario gay community’s seven-year campaign to extend human rights protection to lesbians and gay men has suffered a serious setback.

On November 22, Labour Minister Robert Elgie introduced Bill 188 — a piece of legislation dealing solely with rights for the handicapped. In fact, while the expansion of human rights coverage to the handicapped was recommended in a 1977 Ontario Human Rights Commission (OHRC) report entitled *Life Together*, Bill 188 is not an amendment to the Human Rights Code. It creates, in effect, a separate code. And the introduction of this legislation is designed to circumvent, rather than implement, *Life Together*.

*Life Together* charted a course for a thorough overhaul of Ontario’s human rights legislation. Two of its key recommendations were the inclusion of sexual orientation and physical disability as grounds on which discrimination should be prohibited. The OHRC Code Review Committee spent a year and a half, and one hundred thousand dollars, researching and organizing hearings. The result was 97 recommendations for expanding and strengthening the code.

The review was a response to wide-spread dissatisfaction with the law as it stood — and stands. A lot of that dissatisfaction came from those concerned with gay rights, and rights for the disabled.

Bill 188 relegates the disabled to a separate piece of legislation — and separate status. Apparently not consulted before introduction of the Act, some disabled-rights advocates have objected to being segregated in this way.

It is clear that the Tories think there is more political mileage to be made in supporting rights for the handicapped — even if those rights come in a form that is unacceptable to the handicapped themselves — than in supporting gay rights. And the Tories are not at all averse to using legitimate human rights concern as a political football in their continued attempt to run the gay community back into the closet.

Toronto’s daily papers picked up on the real reason behind this unorthodox method of expanding human rights coverage. Even the Toronto *Sun*’s notorious homophobe Claire Hoy saw it as a shoddy ruse. You can bet that if it didn’t fool Claire Hoy, it didn’t fool anyone. □



## Tories sidestep gay rights to bring in bill for handicapped

TORONTO — The Ontario Government has once again sidestepped the issue of sexual orientation in proposed human rights legislation. On November 22, Labour Minister Robert Elgie introduced a separate bill which bans discrimination against the handicapped, but offers no protection to gay people.

When Elgie promised earlier this year to revise the Human Rights Code to include the handicapped, gay leaders had hoped to pressure the government into including sexual orientation as well. By guaranteeing the rights of the handicapped in a separate bill, the government bypasses the need to amend the Code at all, effectively preventing opposition parties from pressing for further amendments to include sexual orientation. Ontario gays have lobbied for the inclusion of sexual orientation for almost seven years. Lobbying efforts increased after the Human Rights Commission recommended its inclusion in its 1977 report, *Life Together*.

Bill 188, the Handicapped Persons Rights Act, incorporates most of the procedures under the Human Rights Code, including putting the Ontario Human Rights Commission in charge of enforcement of prohibitions of discrimination in employment, accommodation and access to public services.

Political and minority leaders were swift to condemn the bill. Ontario Federation for the Physically Handicapped spokesperson Bluebell Planck said in a *Toronto Star* report that the government should simply have amended the Code to outlaw discrimination, rather than isolating the handicapped in a separate bill. "We don't particularly like the idea of being segregated," said Planck.

Tom Warner, Chairperson of the Human Rights Campaign Committee of the Coalition for Gay Rights in Ontario (CGRO) reacted angrily to the government's refusal to deal with the gay rights issue. "Elgie has created this second separate Human Rights Code for the physically handicapped in an attempt to avoid the recommendations of his own Human Rights Commission. He's gone this incredibly circuitous sleazy political route to avoid giving human rights

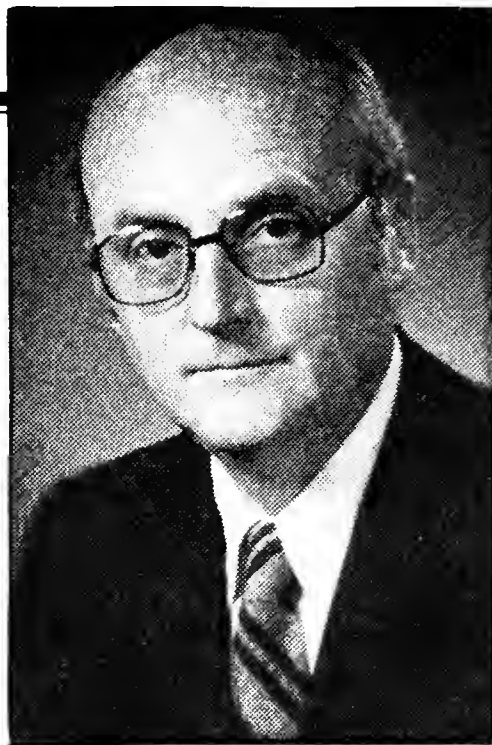
protections to lesbians and gay men."

Elgie denied that the bill was proposed as a means of excluding gays from the Code. In a statement to the provincial legislature, he acknowledged that the government had not dealt with all aspects of the *Life Together* report, (*Life Together* made more than 90 recommendations), but said the government would continue studying the other recommendations with a view to proposing further legislation.

However, Toronto *Sun* columnist Claire Hoy, long-time opponent of gays, confirmed in his column November 23 that excluding gays was precisely what the government intended. "Fact is, despite Elgie's public denials yesterday, it is a poorly kept Tory secret that concern about homosexuals (ie party opposition to gays), not rights for the handicapped and racial groups, made them afraid to open up the whole issue of human rights. Since Elgie told me that himself at a Tory meeting, I guess he simply had a bad day with the truth yesterday. Elgie concedes that by introducing separate legislation for the handicapped, instead of amending the Code, he could block the New Democrats from amending the Code for homosexuals or any other group." Hoy called on the government to oppose gay rights openly, rather than avoiding the issue.

On Friday November 23, the CGRO Human Rights Committee called for telegrams and phone calls to Liberal leader Stuart Smith asking the Liberals to join the NDP (which has a party policy supporting gay rights) in pressing the government to include sexual orientation legislation. Three days later, Smith's office had already received hundreds of calls. Said Warner, "We will be asking the Liberals and the NDP to move the Bill to a Standing Committee where it can be amended to include all the groups for whom protections were urged by the Commission in its *Life Together* report."

After meeting with CGRO representatives November 26, Liberal leader Stuart Smith said he'd "sooner resign" than vote against gay rights legislation. "There's no way in the world I'd vote against rights for homosexuals...or any



Minister of Labour Robert Elgie



Tom Warner, and disabled activist Pat Israel

other minority group," he said. Smith was joined in his remarks by Margaret Campbell (Liberal MPP for the heavily gay-populated riding of St George) and somewhat more cautiously by Liberal Human Rights critic Jim McGuigan, who represents the Western Ontario rural riding of Kent-Elgin.

At a meeting November 27, however, the liberal caucus split evenly on the issue, and decided to all individual members to vote as they wished on the bill, rather than voting along party lines. This means in effect that the party will not vote to send the bill to committee for further amendments, as CGRO has requested.

Smith was clearly upset by media reports of his remarks during the meeting with CGRO. The Liberal leader

expressed anger over a press release issued by CGRO, charging that the group had "seriously distorted" his position on gay rights legislation. Smith declared he would not meet with CGRO representatives again, but added that he has not changed his personal position on human rights legislation for gays.

Given the virtual impossibility of including sexual orientation in Bill 188, it is likely the legislation will pass without opposition by either minority party. "But the issue won't go away just because the government doesn't want to deal with it," declared Warner. "We're going to be around for as long as it takes to get sexual orientation in the Human Rights Code."

Robert Trow □

## Five-year battle comes to an end as the Sun accepts Gay Tide ad

VANCOUVER — The Vancouver *Sun*, which won a five-year court battle allowing it to reject a classified advertisement from the newspaper *Gay Tide*, has changed its policy regarding "homosexually oriented advertising." *Sun* publisher Clark Davey told *Gay Tide* writer Bob Joyce that, although the Supreme Court decision in the case clearly indicated he had the right to apply his personal standards to any advertising, the paper would no longer automatically reject all gay ads. *Gay Tide's* classified advertisement was printed November 17. (*Gay Tide* had suspended publication in June, but its publisher, Gay Alliance Toward Equality (GATE), decided recently to resume publication.)

GATE submitted the ad after it was noticed that the *Sun* had printed a classified in the Business Personals beginning "Gay women: interested in meeting others..." Mr J W Gardiner, Manager of the Classified Advertising Department, had accepted it on the simple condition that it be pre-paid. The woman who placed it knew nothing of the *Gay Tide* case, or the significance of management's acceptance of her ad. It appeared September 15.

Although GATE submitted its copy

early in November, there was a two-week delay as it circulated through management bureaucracy, finally landing on publisher Davey's desk. Davey told Joyce about the change in policy during a meeting November 16.

However, Joyce said that Davey told him that the *Sun* would not accept advertising from *The Body Politic* because he personally found the article "Men Loving Boys Loving Men" "disgusting," and added that if *Gay Tide* ever printed anything on pedophilia, its ad would be dropped.

Although Joyce is pleased that the ad has finally been printed (they've received about 15 subscription requests so far), he says that GATE "doesn't see this as a victory. It's clear that the personal standards of the publisher can be brought in at any time. They've refused to accept an ad from the Lesbian Information Line, for example, and they won't give any reason."

GATE Vancouver first submitted the ad for *Gay Tide* on October 23, 1974. The refusal at that time initiated a five-year court battle which ended only when the Supreme Court of Canada decided last May that the Vancouver daily had "reasonable cause" for refusing to publish *Gay Tide's* advertisement. □

Margaret Campbell, Stuart Smith and Jim McGuigan meet with CGRO representatives





Continued from front cover

a house at 56 Widmer Street to be used for the practice of "acts of indecency."

They entered court room 42, once the fussy Victorian council chamber of Old City Hall. There, before the five defendants could even plead the charge, defence counsel Morris Manning surprised the court by asking for an adjournment, declaring he intended to challenge the constitutional validity of the entire proceedings, and of the bawdy house laws themselves.

It was the beginning of the Barracks trial.

For Manning and co-counsel Gary Curran, it was also the end of almost a year of planning for a direct assault on the constitutionality of the Criminal Code's notoriously vague bawdy house laws.

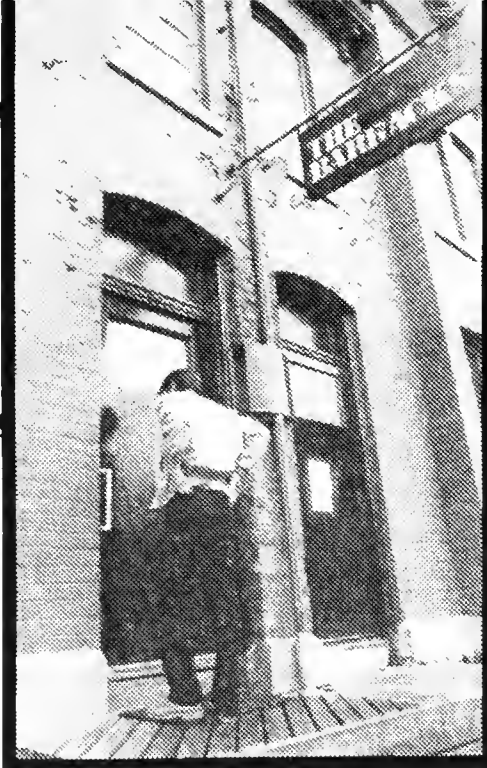
For defendants Andy Fabo, Paul Gaudet, George Hislop, Jerry Levy and Rick Stenhouse, it was the culmination of a series of events that began when 20 police officers raided the Barracks December 9, 1978. Twenty-three men were charged as found-ins, but Fabo, Gaudet, Hislop, Levy and Stenhouse were charged as keepers — one of the few serious criminal charges that does not allow the accused the option of trial by jury.

On November 19, that omission received its first serious challenge in a legal move that could finally reach the Supreme Court of Canada, and potentially invalidate thousands of convictions by Provincial Court Judges on indictable offences tried in lower courts.

As a show, however, court room 42 was not exactly busting the ratings. Manning spoke for hours on the fine points of British and Canadian constitutional law. "I can't wait til he reaches the Magna Carta," said one dazed observer. Even the defendants seemed bored, and Judge Harold A. Rice looked occasionally as if he were sinking under the weight of case law and documents. The only startler in the three-day session came when police served gay activist Peter Maloney with a subpoena which would legally force him to give evidence for the prosecution — a move which some see as an attempt to divide and conquer. Manning, a constitutional lawyer and former Crown attorney, said the bawdy house laws are invalid because they are too vaguely worded for the average citizen to understand exactly what they prohibit. Manning referred to a concept from British common-law known as the Rule of Law, which renders unconstitutional laws which are too vague to be applied. He then argued that since the British North America Act, which serves as Canada's constitution, states in a preamble that Canada is to have a constitution "similar in principle to that of the United Kingdom," excessively vague laws could be ruled unconstitutional under Canadian law as well.

This concept has been widely recognized under the American constitutional system, but so far has received little recognition in Canadian courts.

The five men are accused under the Criminal Code of "keeping a place that



## IN THE MATTER OF THE BARRACKS

is resorted to by one or more persons for the purpose of prostitution or the practice of acts of indecency."

Prosecuting Attorney Paul Culver indicated in court that his case would rest on the "acts of indecency" provision, and that no prostitution would be alleged. At the time of the raid, Metro police said there had been prostitution at the Barracks, but later admitted to the media that they had no evidence of this.

Culver said the Crown's case would be based not on the sexuality of the Barrack's clientele, but on the nature of the activities alleged to have taken place at the club. The Barracks has a reputation as an S&M bath, and it is expected that the Crown will rest its case on a sensationalized "whips and chains" depiction of the sex which occurs there.

The phrase "the practice of acts of indecency" was added to the definition of a bawdy house in 1917, but the Criminal Code contains no definition of "acts of indecency," and gay activists believe the police are using this provision to get around the 1969 amendments which decriminalized most homosexual acts.

Manning told Judge Rice that neither "the practice of acts of indecency" nor "prostitution" have even been crimes in Canada. The bawdy house laws thus make it a crime to keep a house where

acts are performed that are not themselves crimes.

He said the bawdy house laws were invalid because they did not deal with the prevention of crime but rather with the regulation of property, a matter assigned to provincial jurisdiction. The Criminal Code is a federal matter, and the federal government has no authority to pass laws relating to "property and civil rights" since these are provincial matters.

Manning also said that Parliament cannot make just anything a crime. There must be a threat to public peace, security, health or morality, he said.

In other arguments, Manning said that under the British constitution, and therefore under Canadian constitutional law, an accused has a right to trial by jury on any offence where the maximum penalty provided is two or more years imprisonment. The charge of keeping a common bawdy house is punishable by two years in federal penitentiary. He therefore maintained that the five men he represented had a constitutional right to a jury trial, not only for this reason but also because matters of public morality and standards of indecency were involved, matters which a jury should determine.

Manning also argued that a Provincial Court Judge had no jurisdiction to preside over trials for indictable offences (the more serious of two categories of offences in the Criminal Code) unless the accused consented. Under British common law, he said, only a superior court judge could hear such charges, and at Confederation the powers of superior court judges were reserved to federally-appointed judges. Provincial Court Judges are provincially appointed. The only way they could be given jurisdiction to hear indictable charges, Manning said, was for the Governor-General to patent them to do so.

This is the argument that, if successful, would potentially invalidate thousands of convictions by Provincial Court judges on indictable offences tried in lower courts.

Manning said that The Barracks case

was an extraordinary use of the bawdy house laws, that the case affected many more people than just the accused because there were other similar steam-baths which had been operating for many years in Toronto, and that the case had attracted a great deal of public attention. These were all reasons the case should be tried by a jury, he said.

Crown Attorney Culver replied that there was nothing unusual about the case at all, that it was simply one of many bawdy house cases.

After three days of argument on the complicated constitutional issues Manning had raised, Rice indicated he needed time to consider the matter and would reserve judgment. Culver then suggested that the actual calling of evidence for the Crown begin right away because all his police witnesses were present, and the courtroom space and time had been booked for almost a year.

Manning said that to begin the trial without a decision on the questions he had raised would prejudice his clients, because if his arguments were successful Rice had no jurisdiction to hear the case in the first place.

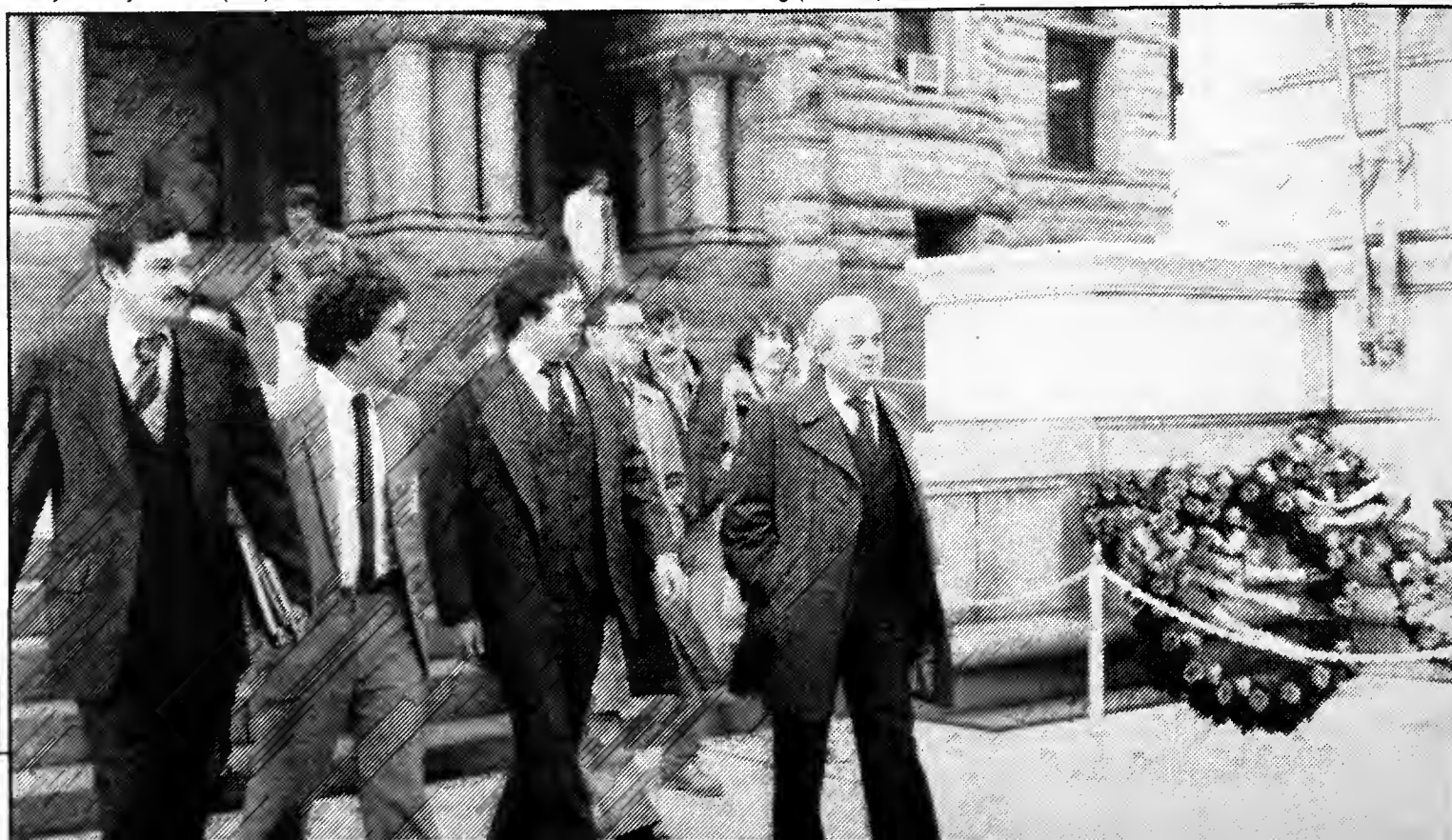
Although he initially decided to proceed to hear evidence, Rice retreated when informed by Manning that his authority to do so was in question. After obtaining Manning's assurance that there would be no long delays, he agreed to adjourn the case until January 4, 1980. On that date he will give judgment on the constitutional motions and a new trial date for the hearing of evidence will be set.

However, Rice's rulings may well be challenged in higher courts whether his judgments favours the Crown or the defence. The defence has already indicated it is ready to take the constitutional questions and the request for a jury trial to the Supreme Court of Canada, if necessary. Any such appeals could delay the actual trial for months or even years.

In the meantime, the found-ins appeared in court November 28, and were remanded until February 26 to set a date for trial.

Brian Mossop and Paul Trollope

Lawyer Gary Curran (left) leaves the courts with co-counsel Morris Manning (middle) and defendants Rick Stenhouse and George Hislop





## Legislature mince-in gets action from AG

TORONTO — Attorney General Roy McMurtry broke a five-week silence October 30, and edged closer to setting the date for a meeting to discuss a "broad cross section" of gay community concerns. McMurtry's letter to Brent Hawkes of the Right to Privacy Committee (RTPC) was sent the day after seven gay men held a "mince-in" in the Ontario Legislature, and the activists involved feel the action embarrassed McMurtry into replying.

"We were delighted at the outcome," said RTPC's John Alan Lee. "The action got us a lot of publicity, and a reply from McMurtry." Lee, and several of the others involved in the mince-in, had also been involved in a sit-in in McMurtry's office last August which many feel started the ball rolling in terms of arranging a meeting with an obviously reluctant Attorney General.

In his letter to Hawkes, McMurtry refused the open-meeting format that the RTPC had suggested, saying it would "provide an atmosphere of confrontation, not dialogue." However, he granted that he was "prepared to meet with a small group" in his office.

The event which appears to have nudged McMurtry closer to a meeting began at 10 AM October 29 when the seven men entered the legislature and, hand in hand, wandered the corridors of power, stopping at the offices of Premier Davis and Liberal MPP (St George) Margaret Campbell. The group was evicted from the visitors' gallery about an hour later for holding hands and kissing in full view of the governing



MPP Margaret Campbell meets the mince-in at her Queen's Park office

Tories. "Our message was clear," said Lee. "Homosexuals ought to be more visible. It seems everybody's talking about 'visible minorities' these days, so we have to make ourselves a visible minority. And what could be more visible than kissing in the legislature?"

The mince-in's less "radical" profile may have kept some activists away. Jim McNiel, who had sat in at McMurtry's office, didn't participate this time and said it was "too much of a shot in the dark. It didn't seem connected to any movement in the gay community, and I feel that any public disruption has to be extremely clear and simple so the public will get the point. A mince-in isn't very clear, and neither is kissing in the legislature."

Lee agrees that "we've been terribly polite so far," but says that if "we don't hear from McMurtry before Christmas, we'll have to plan something a little ruder."

Gerald Hannon □

## Judgment reserved in Spraggett case

WINNIPEG — Manitoba Provincial Court Judge Ian V Dubiński has reserved judgment on morals charges against former CBC television host Allan Spraggett (*TBP*, November). Dubiński indicated that the decision would be difficult. "It's not cut and dried and will require some review," he said at the end of the two-day trial, October 30.

Spraggett's case, involving two charges of gross indecency with juveniles, will be remanded on a "week by week" basis until Dubiński has had enough time to consider the voluminous material brought before him.

Spraggett has emphatically denied the allegations made against him by the two young men, claiming he wasn't even in Winnipeg at the time he was alleged to have committed one of the offenses.

During the course of the trial, two medical experts, Calgary psychoanalyst Dr Logan Stanfield and Toronto psychiatrist Dr Basil Orchard, gave testimony supporting Spraggett's contention that he does not have any homosexual tendencies. □

## Gay issues raised in civic elections

SASKATOON — Several mayoralty and aldermanic candidates declared their opposition to anti-gay discrimination in this city's recent municipal election campaign. At an all-candidates meeting October 22 at the Saskatoon Gay Community Centre, mayoralty candidate Bob Fink went further, stating he would support the enactment of a civic statute outlawing discrimination on the basis of sexual orientation.

Incumbent Mayor Cliff Wright also indicated his opposition to discrimination, but sidestepped the legislation issue by claiming the city had no jurisdiction over the matter. The meeting was televised, and given good coverage in the print media.

In the October 24 election, Wright was returned to office, as was long-time gay supporter Alderperson George Taylor. □

## What's in a name?

Residents of a dead-end street called Dildo Place in St John's, Newfoundland, say they want the street's name changed. The street is named after the town of Dildo, a community about 90 km from St John's.

A petition from the residents of the street did not say why the name should be changed. City Council is studying the matter. □

## "No hugs in bar": group challenges law

VANCOUVER — The Gay Alliance Toward Equality (GATE) is demanding that city council add sexual orientation to a bylaw which prohibits discrimination without reasonable cause in licenced establishments.

GATE made the demand after the management of Humphrey's Lounge at the Denman Place Inn evicted activist Rob Joyce and a friend for allegedly kissing and hugging at a table. Joyce said he and his companion had their arms over each other's shoulders, but manager John Van Ommen said they were "acting in a manner appropriate only to the bedroom." The incident occurred September 15.

At a city hall hearing October 30, Roger Hebert, Director of Licences and Permits, said the bylaw forbids discrimination on the basis of race, creed and colour only. He said that "if a bar didn't like the colour of your moustache, you could be thrown out," and refused to temporarily suspend the lounge's licence.

GATE appealed the decision November 1, but a date for the hearing has not been set.

Joyce said GATE had also com-

plained to the BC Human Rights Branch, but Hanne Jensen, Senior Human Rights Officer, said the complaint involved the men's behaviour, and was therefore "not suitable for the branch to get involved in." She said the lounge would have to be shown to allow displays of affection between heterosexuals and not homosexuals before the branch could do anything. □

## Mayor too busy for gay proclamation

CALGARY — Mayor Ross Alger has refused a request from Gay Information and Resources Calgary (GIRC) to proclaim November 24 Gay Community Day.

According to the mayor's office, Alger's time is booked until mid-December and therefore he cannot accommodate the request.

Robert Harris, GIRC's president, believes that Alger does not want to become involved in anything controversial prior to a November 28 plebiscite on the proposed Calgary Civic Centre complex. The mayor is a strong supporter of the project.

However, GIRC, ten other groups and a local bookstore went ahead on the 24th with activities which included informational displays, discussion groups and refreshments. □



About 75 people marched in front of Solicitor General Roy McMurtry's office on Grosvenor Street November 17. Sponsored by the Working Group on Minority-Police Relations, the demonstration called on McMurtry to ensure democratic control of the police, and to direct police to end discriminatory practices.

Many of the marchers were gay, and Brent Hawkes of the MCC spoke to the crowd on behalf of the gay community.

Organizers said they were disappointed by the turnout. There is some speculation that the demands of the Working Group are becoming increasingly reformist, and that several Black organizations decided not to participate in the demonstration for that reason.

**"I made it very clear that it was not my intention to compromise my position in regard to the practice of homosexuality." So Dignity discovered.**

## Commission adopts Carter report, but text avoids most gay issues

TORONTO — A report released October 29 by Gerald Emmett Cardinal Carter, Archbishop of Toronto, has called on the Metro Toronto Police Force to improve its relations with minority groups, and to set up some form of civilian review procedure. The report's recommendations, however, dealt almost exclusively with what Carter termed the "visible minorities," and included no specific recommendations to improve relations between police and the gay community.

The Police Commission passed all the recommendations November 1, but only persistent interjections from gay representatives at the meeting ensured that some gay concerns might be addressed.

Cardinal Carter had been appointed as mediator between the police and minority groups following public outrage over the police shootings of two black men in separate incidents earlier this year. Although the resulting public uproar finally forced Carter's appointment he took the opportunity in his report to snipe at "agitators in... minority groups... whose avowed aim is to disrupt..."

In his report, Carter stressed the need to educate police to counteract racist attitudes, to revise recruitment procedures to allow racial minorities easier access to the force, and to establish a committee linking the Police Commission with the "visible minorities themselves." Though none of the specific recommendations dealt with the gay community, Carter did caution police against singling out gays for harassment, and against laying charges on the basis of consensual sexual acts performed in private.

Carter also drew attention to police use of abusive and racist language. "The use of verbal taunts (by police) is far too prevalent," Carter wrote. "When a person is called a nigger, a faggot, a chink, a paki... he has been attacked as surely as if he were struck. And yet it would seem almost impossible for him to lodge a complaint. It would be his word against the officer's..."

In his report, and in his meetings with gay representatives, Carter repeatedly stated that he was concerned only with the civil rights of gays and that his personal and theological position on

homosexuality was not at issue. It was clear from the report, however, that Carter felt that practising homosexuality constitutes "an offence against the moral order." Nonetheless, at a press conference, he reiterated his position that consensual sexual acts performed in private were no concern of the police, and he agreed that police should not have laid bawdy house charges in the Barracks steam bath raid.

AGE (Association of Gay Electors) President Tom Warner was critical of Carter's report for its minimal coverage of gay community grievances. "Most of the report is fine," he said. "But considering the extent of police harassment of gays in the past few years, I think the report should have specifically recommended police education on gay issues, and the establishment of a liaison committee with the gay community."

The Police Commission met November 1 with the Working Group on Police-Minority Relations to consider the Carter recommendations. Police Commission member and Metro Toronto Chairman Paul Godfrey called the report "marvellous" and seemed eager to push the recommendations through. However, Right to Privacy Committee member Peter Maloney and several Working Group members criticized it for excluding gay people from the specific recommendations. The Commission condemn-



### Carter's Pill

If it's private, it's probably okay

"One of the groups which I interviewed, and which is harder to categorize, is the self-avowed homosexual community. In my discussion with them I made it very clear that it was not my intention to compromise my position in regard to the practice of homosexuality. But my role here is not directly theological and my position is taken on the basis of civil and human rights.

"No one will reasonably expect homosexuals who break the law to have any species of immunity. Nor do they, in my judgment, constitute a community which may legitimately demand special consideration. But neither should they be the object of vilification, harassment or an excess of zeal in pursuing them with more fervour and perhaps more relish than other citizens or groups of citizens. Being a homosexual does not constitute an offence either against the moral order or the civil law. Practising homosexuality does, in the judgment of many, constitute an offence against the moral order. But if limited to a private dimension, this practice is hardly a concern of the police force which has or ought to have many more urgent preoccupations." □

ed the use of racial epithets by police, but had to be pressured into changing the term "racist" to "discriminatory," to cover homophobic remarks as well. Similarly, the Commission at first would not clarify whether or not the recommendation to establish a police liaison committee with "visible minorities" was meant to include gays. When pressed, Godfrey granted that the term included "all minorities."

The Police Commission also established two committees to deal with Carter's recommendations. One, under the chairmanship of Etobicoke Mayor Dennis Flynn, is to be in charge of continuing liaison with minority groups, and is empowered to establish subcommittees to deal with individual minority groups. The second, under John Clement QC, will conduct a review of police recruitment standards as they affect minority representation on the police force.

Gay Liberation Union member Brian Mossop felt it was unlikely the report would lead to substantial changes in police-minority relations. "The recommendations have been sent to committees for further study," he said, "And that's where they'll probably stay until the whole issue is forgotten by the public. By that time, the police can simply declare the recommendations unworkable, and we'll be right back where we started."

Robert Trow

## Carter boots Dignity out of parish church

TORONTO — The Toronto chapter of Dignity, an organization for lesbian and gay Roman Catholics, has been forced out of St Paul's Catholic Church on Power Street where the group had been meeting for weekly masses since early July. The ban on the use of St Paul's took effect November 25.

Paul Murphy, president of Dignity Toronto, said the controversy began when a member of St Paul's parish council saw an advertisement for Dignity's masses in *Catholic New Times*. The council complained to the pastor, Rev Frank Corless, who had given the group permission to use the church, and also wrote to Cardinal Carter, Archbishop of Toronto, complaining about the group using their facilities.

Since Dignity does not teach that homosexual sex is sinful *per se*, the council asked that Dignity be disbanded and replaced by one with a "proper" ministry to homosexuals.

Carter wrote Corless, giving him instructions to discontinue the Sunday mass for Dignity. No other Roman Catholic parish willing to host the group has been found. Dignity is attempting to arrange a meeting with the cardinal, but they are not very hopeful about the outcome. "At our optimistic best, we hope that the cardinal will follow his own recommendations to the city regarding education and contact between minority groups," said Rev Tim Ryan, Dignity chaplain. Ryan was referring to Carter's well-publicized report on police-minority relations which said "Being a homosexual does not

constitute an offence either against the moral order or the civil law." Later in the report he called for education and contact between various groups since prejudice and hatred will only be "overcome when the vast majority of the people of Toronto recognize the value of respect and tolerance for all, including those who do not happen to resemble one segment or another."

TBP was unable to reach Cardinal Carter for comment.

Meanwhile, Dr Clifford Elliot, the gay-supportive minister of Bloor Street United Church, has offered Dignity the use of his church. About 50 gay men and women attended mass there November 25.

Alan McLean □

## Picket hits back at Big Mac Attack

MONTREAL — On October 27, gay men and lesbians, some carrying placards reading "Big Mac Attacks," picketed the Peel Street McDonald's to protest "the anti-gay policy of this company and to launch a boycott of McDonald's."

The Association pour les droits de la communauté gaie du Québec (ADGQ) organized the picket to protect the management's attempts to prevent the opening of a new gay disco above the restaurant.

Although McDonald's claims the nature of the disco has nothing to do with its objections (they say it's the noise), the management raised a fuss only after they discovered the disco would be gay.

The controversy was sparked in late August when McDonald's obtained a temporary injunction preventing the opening of L'Aéroport (TBP, October).

McDonald's went back to court October 11 and was granted an interlocutory injunction ordering the club's promoters to cease renovations.

Mr Justice Guy Mathieu of the Quebec Superior Court granted the McDonald's application on the basis that the disco "greatly affected" McDonald's clientele.

Stuart Russell □

## Gay staff protected: first union contract

HALIFAX — The faculty of Dalhousie University have unionized, and in a vote completed November 3 the new union ratified a first contract containing a clause forbidding discrimination on the basis of sexual orientation.

According to Dr Michael Cross, chief negotiator for the Dalhousie Faculty Association, "Dal is the first of the old major research institutions to unionize." He described the contract as a "pacesetter," and predicted that other universities would study it carefully as a model for future contracts with their own faculty unions.

The Dalhousie Faculty Association is affiliated with the Canadian Association of University Teachers, which represents about 25 unionized universities across Canada.

Robin Metcalfe □



## Decision on materials to come December 27

TORONTO — Provincial Court Judge Sydney Harris reserved judgment October 26 on a motion from Pink Triangle Press that the Crown be ordered to return materials seized in the police raid on *The Body Politic's* office December 30, 1977. Although the press was acquitted of charges against it, the Crown has so far refused to return the bulk of material seized.

After hearing arguments from Pink Triangle Press lawyer Clayton Ruby and Crown Attorney Ian MacDonnell, Harris adjourned the hearing until December 27. At that time, he could order all of the material returned, or part of it, or uphold the Crown's right to hold onto it until the case has crept through the appeal courts to some conclusion.

At the hearing, Ruby argued that holding onto the material could serve "no legitimate purpose other than terrorizing the gay people of Canada whose names appear on the subscription lists still held by the police." Ruby also noted that there was no legal authority in the Criminal Code for the Crown's actions — the Code grants authority, he said, to hold materials only until completion of trial.

There are precedents for holding onto material through appeals if it was used in evidence at the first trial, but there are no precedents for the Crown's actions in this case.

Crown Attorney MacDonnell argued that the prosecution had not used the seized material in the first trial because certain of Ruby's admissions made that step unnecessary. He said that if the appeal court orders a new trial, the Crown might well need the material to prove its case next time.

Judge Harris wondered aloud, as he looked through the list of seized materials, how many of them might be of use in any future trial. However, he requested a copy of the transcript of the first trial (at which he presided), and reserved judgment.

If Pink Triangle Press is successful, the Crown would still have 30 days to appeal Harris's decision. □

## Quebec group urges yes on referendum

MONTREAL — The Regroupement national des lesbiennes et gais du Québec (RNLGQ), a coalition of gay organizations in Quebec, has recommended a "yes" vote in the referendum on sovereignty association to be held next spring. The decision came at the third National Conference for Lesbians and Gays in Quebec, held the weekend of October 6 in Montreal.

The resolution clearly states that the Coalition's position is to be regarded as an indication of support for national liberation, and not necessarily for the Parti Québécois government and its specific proposals on sovereignty association.

Taking the theme, "Lesbians and Gays: Citizens?", this was the first con-

ference organized by the coalition, founded last year at the second national conference in Quebec City. Eight groups became members in the first year.

Miriam Bogheim, organizer of the highly successful Gay Social Services Project, told the opening plenary session of the great need for specific services to the gay community. As well, workshops were held on such topics as self-oppression in the ghetto, homosexuals in education, sexism, mass media and social services. An important event was the announcement after a workshop on handicapped gays of the formation of a group for the gay deaf — les Bons Gens Sourds.

Ron Dayman □

## School board fights reinstatement order

SMEATON, SK — The Nipawan District School Board has appealed the decision to reinstate fired gay teacher Don Jones. Jones, who has already indicated he would not in any case return to teach in Smeaton, had his dismissal overturned by an arbitration board when his former employer failed to prove its allegations that he had made unsolicited sexual advances to ratepayers.

The appeal began November 16 and will continue the first week of December.

Jones is now considering legal action against one or more of his accusers, as well as school board officials who attempted to force his resignation before the decision to fire him.

Contributions to FIGHT BACK, the Jones defence fund, should be sent c/o P O Box 7508, Saskatoon, Saskatchewan. Legal costs so far exceed \$8,000. □

## Media scare off foster parents, 16-year-old loses chance at home

TORONTO — The Ontario Ministry of Community and Social Services will not be placing a 16-year-old gay youth in a foster home because information about the intended placement was leaked to the press. The proposed foster parents, a gay couple in their forties who have been living together for more than twenty years, became alarmed at the prospect of media attention, and decided against the placement.

In a *Globe and Mail* report November 21, Peter Barnes, Executive Co-ordinator of the ministry's Children's Services Division, acknowledged that the gay foster parents declined the placement out of fear of media exposure. However, he told *TBP* that publicity would have no bearing on future placements in gay homes. "We have a certain number of homosexual children," he said, "and the most important thing is to get the child out of training school. Media pressure will not affect our placements; it's as simple as that."

Before the attempted placement, the youth had spent over a year in a provincial training school. Initially, the Children's Services Division considered a number of heterosexual placements because training school officials were worried that the youth would return to a gay lifestyle on his release. None of these placements worked out, however, because no one, including the youth's parents, wanted a gay child.

According to the *Globe* report, the

youth was interviewed by two different psychiatrists who "confirmed his homosexual lifestyle," and concluded he "was comfortable with his homosexuality and did not require psychiatric treatment for it."

After the gay couple decided against the placement, the young man was taken on by his social worker, a married heterosexual woman with children of her own.

This is the second time that a pro-gay action by a social service agency working with children has fallen through as a result of information leaked to the media. In 1978, the Metro Toronto Children's Aid Society workers decided not to include sexual orientation as a demand in their union contract after an inside source informed the *Toronto Sun*. That paper raised a furor over the issue.

Local activist George Hislop commended the Children's Services Division for its changing attitude towards gay placements, but was sceptical of the ability of any childcare agency to withstand the effects of media publicity. "Many social workers now recognize the rights of the ward to decide his or her own sexuality, and place them in supportive environments," he said. "The problem is that no ministry or department wants to take media flak for the placement. And if a private agency does it, its funding may be jeopardized."

Robert Trow □

## Scarborough mayor adds support at Gay Human Rights Day rally

TORONTO — Ontario's first Gay Human Rights Day, held November 3, brought the second of Metro Toronto's six mayors into the arena of public controversy for his support of gay rights. Scarborough Mayor Gus Harris, 71, declared his support for "sexual orientation" amendments to the Ontario Human Rights Code, and has been barraged by letters and telephone calls ever since.

"Reaction is running about 50-50, pro and con, but those opposing me are very, very bitter," Harris told *TBP*. "Some of them are apparently organizing petitions against me and so forth."

Harris told about 300 people, assembled in the University of Toronto's Faculty of Education auditorium for the Gay Human Rights Day rally, of his own experiences of prejudice as a boy in England coming from a mixed religious background.

Harris said "keep battling for your beliefs until they are universally accepted. If you swim upstream long and hard enough, you'll make it. Then you can be yourselves. I think that is what you really want." His remarks received a long ovation.

Harris later told the media he was not

necessarily supporting the gay lifestyle, however, and told *TBP* he had no real opinion on the validity of gayness.

Harris said that, unfortunately, most of the supporters who had phoned or written his office were from the City of Toronto proper, and most of his detractors seemed to be from Scarborough, his actual constituency. However, he said he would take the same position again despite the level of opposition.

The November 3 rally and concert at which Harris spoke had been organized by the Coalition for Gay Rights in Ontario (CGRO), and featured entertainment by lesbian comic Robin Tyler, other entertainment, and speeches. Greetings and support from both Ontario Opposition Leader Stuart Smith and NDP Leader Michael Cassidy were read to the audience.

Spokespersons from the CGRO Human Rights Committee were disappointed by the small turnout. A net loss was incurred on ticket sales for the event, but fund raising for the human rights campaign brought in several hundred dollars from the audience. "In any case," said CGRO activist Tom Warner, "those who did attend enjoyed themselves, there were a number of new faces in the crowd, and I was encourag-



Number 2: Gus Harris becomes the second Metro mayor to endorse gay rights.

ed by the large number of lesbians."

Warner added that the event seemed to have served as a highly successful kickoff for the CGRO Human Rights Campaign, because shortly afterwards, fund-raising efforts began to pay off. As well, he said, the event served to heighten awareness and interest in the gay community in the long-awaited human rights amendments.

Paul Trollope □

## Just like last year: cops fail to stop violent Hallowe'en mob

"Yonge Street is Fun Street," Toronto's purveyors of porn and pinball once proclaimed. Despite recent attempts to launder "the strip," it still has a racy reputation that, on Hallowe'en, lures bored refugees from the burbs to line up in front of a gay bar, the St Charles Tavern. There, thousands of agitated Torontonians armed with eggs — and worse — work up to a frenzied chant of "kill the queers," apparently itching to do just that.

Once upon a time, there were gay participants in Yonge Street's Hallowe'en festivities. Men in drag would wander up the street to the St Charles from some of the other bars along the strip. In those days, straight passers-by would whistle and cheer — titillated. The drag queens would bask in the attention — defiant. Or so the story goes.

Today, the crowd waits at the front doors, craning to see drag queens who have learned to slip as quietly as they can, along with the other gay men and women who frequent the bar, through the back door. Meanwhile, local gay activists have grown alarmed as reports have filtered back of individual gay people falling victim to beatings in back alleys and on side streets. For the last three years, gay organizations have demanded that police prevent the mob from forming. They have also formed "gay defence squads" ... just in case.

This year, and the year before, the police have promised to disperse the crowd. For two years in a row, they haven't.

Nevertheless, Supt Keightley, who spearheaded police operations this year and last, says he handled the situation effectively. "We managed to keep the crowd from forming until at least 8:00 or 8:10," he explained. "Last year they were lined up at 7:00." He agreed in principle that the crowd should not have been allowed to form at all, but thought that to prevent it "I would have had to read the riot act, and deploy another 200 officers." Under the circumstances, he deemed adequate what he called "a

policy of containment" (keeping vehicular traffic flowing).

Keightley estimated the crowd at "under 2,000 at any one time, with a big turnover — a little bigger than last year's." He said there were approximately 130 arrests this year compared to 95 in 1978 — most of them for "breach of the peace." Such arrests do not result in criminal records or court appearances. That means merry-makers caught throwing eggs are detained until the crowd breaks up, and then turned loose. Two or three other people were charged with more serious offences — assault, and causing a disturbance.

Supt Keightley called the crowd "a sad-looking bunch — standing there from 8 at night until 2 in the morning with nothing to do but throw eggs at each other — while you guys were inside having a great time."

But the view from a gay defence patrol looked quite different. "Our patrols seemed to serve as lightning rods for the worst homophobes in the mob," Gay Liberation Union activist Dean Haynes observed. Defence squad veteran Gary Kinsman thought that the squads were called upon to act as escorts more often this year than last. "More people are aware of us and willing to trust us," he said.

Neither Kinsman nor Haynes were impressed with the way the police did their job, and say the agreement to disperse the crowd was not the only promise that was broken. "We asked them not to use auxiliary cops because they just aren't dependable," Kinsman explained. "The brass swore up and down that they wouldn't, but as soon as the crowd had formed, they were all over the place."

However, when Dean Haynes tried to investigate the harassment of one of his defence squads, "there wasn't a cop in sight. I was furious so I went looking for Keightley. And you'll never guess where I finally found him. Upstairs in the office of the St Charles. All the big brass were there. I ran into Keightley again later. He said that the crowd would take

care of itself. The scene in the back alley at closing time was really ugly. It's a miracle something didn't happen."

Toronto Alderperson Allan Sparrow and some of his supporters were out on October 31. One of them, Mark Brean, said he thought the cops "did a very poor job." He added that Sparrow was anxious to hear whatever solutions the gay community might propose.

Dean Haynes thinks the whole thing should be treated like the civic disgrace it is. "Why doesn't the city take out full-page ads in the *Toronto Sun* telling people to stay away? Police Chief Adamson should get on radio and television and tell people that they're breaking the law and that they'll be treated accordingly. Then the cops should stick to their word and do just that. And no, I don't care if they have to haul out the Riot Act to do it."

Christine Bearchell □

## REGIONAL REPORT

*The hotel room in the remote northeastern Saskatchewan town was so tiny that the projector had to be set up and run from the bathroom. There, as part of an outreach programme, members of Saskatchewan's Gay Coalition were showing the film *Word is Out* to four gay men from the area: two teachers, a reporter and a priest. None of these local people had ever been to a gay meeting. They had never met each other, or any other gay people in the area. Tense and nervous at first, they began by discussing the film, then talked about their own experiences, laughed, visibly relaxed. The process had begun.*

"Gay people are everywhere," is a familiar credo of gay liberationists. Our pervasive presence is used to justify our activism and the directions it takes. But, despite our brave claims, gay activists and the established gay community have been concentrated in urban areas. The perspectives articulated in publications such as *The Body Politic* are largely those of gays living in the hearts of this country's largest metropolitan areas — the so-called gay ghettos. The assumption seems to have been that, although we are everywhere, anyone with the where-with-all to do so will leave Sioux Lookout, Moose Jaw and Medicine Hat for the "bright lights" and "safety" of a larger place.

Yet thousands of lesbians and gay men in Canada remain outside large urban centres and outside the scope of existing gay organizations. Whether they have chosen to stay or have been trapped by circumstance, they live outside what has developed into the "gay community" — often in extreme isolation and fear, almost always in secret, and yet sometimes with surprising openness. Regardless of how they live, or where they are, if we are to grow as a movement, as a community, we must reach out to them.

For years in Saskatoon we had hoped to begin that sort of outreach. Building our own community, however, has taken time and energy — time and

energy well spent, since the strength and stability of the Gay Community Centre of Saskatoon have enabled us at last to reach out further.

In late 1977, gay activists from Saskatoon met several times with members of Regina's gay community. Out of these meetings arose the Saskatchewan Gay Coalition — an organization to provide a unified political voice for lesbians and gay men in the province and a foundation for reaching gays in small towns and rural areas, where more than half the province's population resides.

The Coalition's newsletter, *Gay Saskatchewan*, has been the most effective tool for rural organizing. The first issue, sent out to only 37 people asked individuals to contact the Coalition, and to pass the newsletter on to other gays. In subsequent issues a correspondence service was established for isolated individuals. From this modest beginning the Coalition has accumulated more than 1,400 contacts in at least 127 Saskatchewan communities.

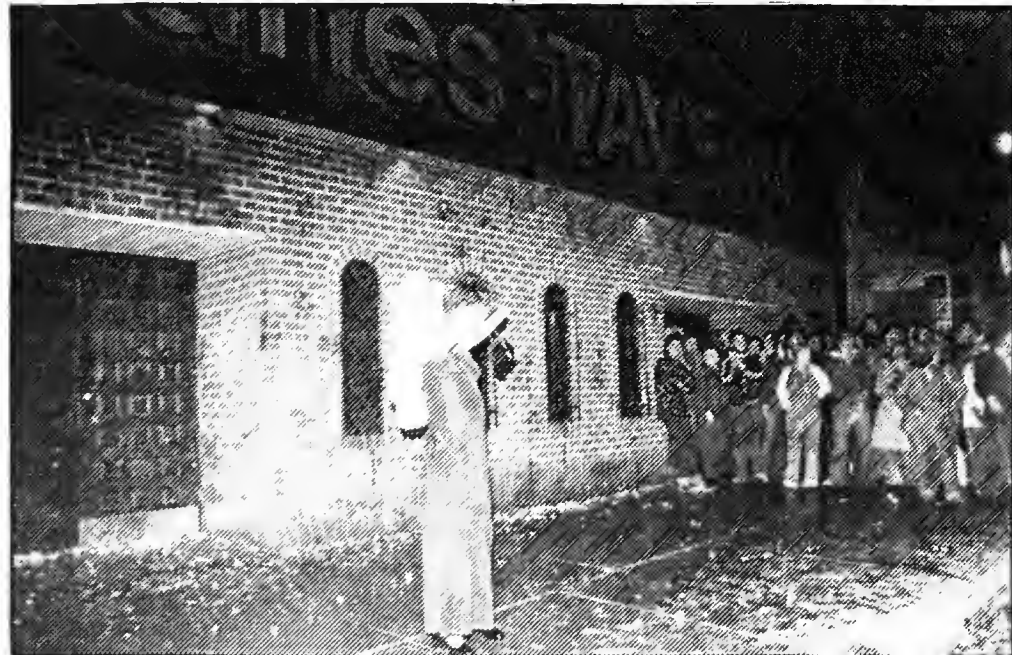
When enough contacts have been established in any one area, a meeting is arranged between local gays and members of the Coalition's provincial steering committee. Often local groups meet only when meetings are convened by Coalition organizers. Groups almost always exist initially for social support — the Saskatchewan Gay Coalition provides the political expression. To date, local meetings have been held in Moose Jaw, Prince Albert, Meadow Lake, the Melfort-Tisdale area, and the Kindersley-Eaton-Rosetown areas. A gay community centre has opened in Prince Albert.

The outreach continues, employing the fine film *Word is Out*, cable TV, and media coverage of the Coalition's political actions. Events such as "Metamorphosis," the annual prairie celebration of lesbians and gay men, utilize cultural activity to further reach individuals and groups across the prairies.

The fabric of a community is being woven. As the isolation of individuals is lessened, as support is given, strength grows both individually and collectively: the middle-aged farmers who gather nervously in small hotel rooms or homes for their first contact with each other and the Coalition; the dyke couples operating their small businesses throughout the province; the newly politicized eighty-year-old gay man in the southwest of the province; the native lesbian in La Ronge.

Of the four men who were shown *Word is Out* in that small hotel room somewhere in northeastern Saskatchewan, none will be marching on the streets for a long time yet, or forming a more structured group, or setting up a community centre. But they are no longer alone, and they know that they have support. In return, they support the Coalition with money or in spirit. Maybe someday they will join us when we rally at the legislature. In the meantime, each individual reality is altered. The building has begun. □

*Adapted from an article by Doug Wilson in the Fall issue of After Stonewall.*



EGGING THEM ON: Only one drag queen risked a deluge of eggs to enter by the front door of the St Charles Tavern. Thousands line the street to throw eggs and chant "kill the queers."



**“The judge was a policeman,  
the defendant was a policeman,  
the prosecutor was a policeman. I was a  
witness, but I felt like the one on trial.”**

## Conference focuses on communication

HALIFAX — The Atlantic Gay and Lesbian Community Conference was held here from November 9-12 under the auspices of the Gay Alliance for Equality. The conference focused on building a sense of community in urban areas, and on generating communication between individuals and groups throughout the Atlantic provinces.

Conference activities included informal workshops on various aspects of grassroots organizing, two films, and the laying of a wreath at the Halifax War Memorial as part of Remembrance Day ceremonies. The weekend concluded with a successful, high-spirited cabaret.

Although only 36 delegates attended, response to the conference was positive. For Carole Dunphy of Paradise, Newfoundland (near St John's), it was her first conference. "I was hoping to meet a lot of people and to see what was happening in different areas. It's been a good conference for me."

FLAG (Fredericton Lesbians and Gays) delegate Hal Hinds said the group plans to hold a general meeting in the near future, and hopes to involve lesbians in the currently all-male group, "or we may have to drop the 'L'."

The conference was publicized through the Atlantic provinces' first comprehensive advertising campaign. In sharp contrast to earlier attempts, this conference was accepted by almost all the local papers in the four provinces, the only rejections coming from the Moncton *Times and Transcript*, and Halifax's *Chronicle-Herald* and *Mail-Star*.

Robin Metcalfe

## AGE "report card" ranks city councillors

TORONTO — The Association of Gay Electors (AGE) released its first "report card" at the end of November. The report evaluates the voting records of Metro councilors on minority rights issues since June, 1979. The AGE publication identifies eight elected representatives who have consistently supported gay or minority rights resolutions.

The group graded excellent includes three Metro mayors — John Sewell (Toronto), Gus Harris (Scarborough) and Mel Lastman (North York); and five alderpersons, all from the City of Toronto — Pat Sheppard (Ward 9), Allan Sparrow (Ward 6), David White (Ward 1), Tony Ruprecht (Ward 2), and Anne Johnston (Ward 11).

The following officials consistently opposed resolutions endorsed by the gay community: Mayors Christie (York) and Flynn (Etobicoke); Metro controllers Powell, Sinclair and Stockwell (Etobicoke), Tonks (York), Harrison (Scarborough), and Shiner and Yuill (North York); and borough alderpersons Brown (York), Faubert (Scarborough), and Berger and Sutherland (North York).

The report tabulates the votes on a

series of resolutions concerning the Police Commission's response May 31 to the representations of the Right To Privacy Committee (RTPC); to the RTPC's anti-discrimination resolution presented to Metro Council's Executive Committee June 12; and to that resolution's subsequent treatment by the Metropolitan Licensing and Legislation Committee following the presentations October 23 of RTPC and AGE.

AGE is a non-partisan and non-sectarian group which monitors in Metropolitan Toronto the performance and statements of elected or appointed officials and candidates for public office. The report is the first of a series designed to educate and inform citizens on political issues of importance to the lesbian and gay communities.

Copies of the report are available for \$1.50 from AGE, c/o 29 Granby St, Toronto M5B 1H8.

Ross Irwin

## GROWING

Gay Equality Mississauga has begun to operate *Gayline West*, a gay information telephone line (274-5068). GEM counselors staff the line Sunday to Thursday from 7:30 to 10:30 PM, and a recorded message operates 24 hours a day.

The *Lesbian Organization of Saskatoon (LOOS)* has been formed and can be contacted at 916 1st St E, Saskatoon.

This Fall, the first academic course in the province dedicated to gay studies was presented under the auspices of the University of Manitoba's Continuing Education Division. The course, *Homosexuality in History and in Contemporary Society*, consisted of six evening sessions co-ordinated by Dr Ted Millward of St John's College. Millward hopes to repeat the series, and enquiries can be directed to the Continuing Education Division, University of Manitoba at (204) 474-9921, or to the course co-ordinators at (204) 772-8215.

*Gay Tide* has risen again. Commencing December 1, the publication of Vancouver's Gay Alliance Towards Equality will appear bi-monthly.

*Political Lesbians of Toronto* has been formed as a lesbian-feminist group committed to radical social, economic and political change. The group meets every Monday evening at 342 Jarvis St in Toronto.

The prairie journal of gay liberation, *After Stonewall*, has moved from Winnipeg to Saskatoon. Founding collective members Walter Davis and Bill Fields have been joined by Amy Gottlieb and Wiesia Kolasinka. The Fall issue of the journal can be obtained by writing PO Box 7763, Saskatoon.

On November 24, the *Gay Community Centre of Prince Albert* had its grand opening. The Centre is located at No 1, 24-10th St E in Prince Albert, Saskatchewan.

*Transsexual Counselling Services* has begun in Toronto under the directorship of Janice Anderson. For transsexual counselling or referrals the company can be reached at (416) 535-8819, or by writing PO Box 891, Station F, Toronto.

## 19-year-old forms student group despite harassment and attack

LENNOXVILLE, PQ — A first-year student at a small English-language university here has formed a Gay Students' Alliance on campus, and intends to continue organizing despite threats, harassment and a physical attack.

Daron Westman, 19, placed announcements about the proposed new group in the internal bulletins of both Champlain Regional College and Bishop's University, which share a campus in this town of 3,000 sixty km east of Montreal.

The reaction, as the university newspaper described it in an editorial October 19, was "general shock. Bishop's may not be ready for this. Welcome, Bish, to the twentieth century." While the paper ran supportive articles on Westman's activities, it also published letters attacking "perverts" and "cocksucking, anus-licking commie fags" from an anonymous group describing itself as "The Disciples of Anita Bryant."

The day the announcements ran, Westman was requested to resign from a tutorial job he held at Champlain. The request was later withdrawn, but the col-

lege administration also deleted the announcements from the bulletin.

On the evening of October 16, Westman was assaulted by two students on his way home. His clothes were torn, and the thugs threatened to break his legs if he continued to promote the gay group.

The area's English-language daily, the *Sherbrooke Record*, editorialized that, although the group had a right to exist, it should not be officially sanctioned by the student government. A local mother wrote the paper saying that she would not let her daughter attend a university which "supported a club of seven whose philosophy is the perpetuation of sodomy."

Westman insists that he has not been intimidated by the threats and hostility. "I've had lots of support from straights," he told *TBP*, "but the biggest problem is getting homosexuals at Bishop's to come out."

The Gay Students' Alliance may be contacted at PO Box 631, Bishop's University, Lennoxville, PQ J1M 1Z7.

Paul Trollope

## Cop "not guilty" of anti-gay slur

Kafka is alive and living in Toronto, or so it seemed to David Payne when he appeared in Police Court November 6. "The judge was a policeman, the defendant was a policeman, the prosecutor was a policeman. I was supposedly a witness, but I felt like I was the one on trial."

Payne was one of five gay witnesses in the case against Police Constable George Puce, charged under the Police Act with "discreditable conduct" and "unnecessary exercise of authority."

Last May 16 Puce entered the Toronto gay bar Dudes, of which Payne is co-owner, and allegedly searched customers while sneering, "I like your bar, I'm a queer, I'm a faggot."

If Puce were found guilty as charged, he could have been dismissed from the Force.

Payne's complaint to the Citizens' Complaint Bureau was not resolved until mid-July, when the Bureau recommended that charges not be laid. Payne threatened to bring the matter before the Police Commission, however, and the Bureau reversed its recommendation. A second investigation was then required, this time by Puce's own 52 Division. Consequently, the hearing did not begin until five months after the incident.

Payne told *TBP* that the two hours he spent under cross-examination suggested that his testimony, and that of the other witnesses, was being challenged for its reliability. "The questions appeared to try to portray me as a gay activist with an axe to grind against the police, using my influence over friends, customers, and employees to produce corroborating

testimony."

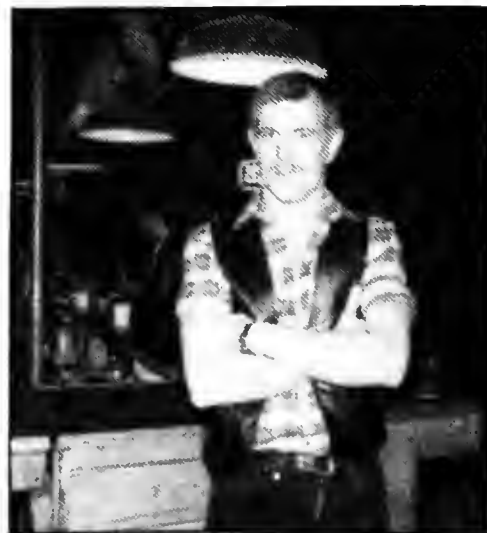
Also testifying in the two-day hearings were Ken Webb, Bob Annis, Ken Thwaites, and Brian Waite, all observers of the incident.

The Citizens' Complaint Bureau has come under public criticism recently. Of 850 complaints in 1978, only 24 resulted in charges against officers. There were only three convictions.

Toronto gays were scrutinizing the Puce case closely since Cardinal Carter's report stated anyone who is called "a queer" is attacked "as surely as if he were struck."

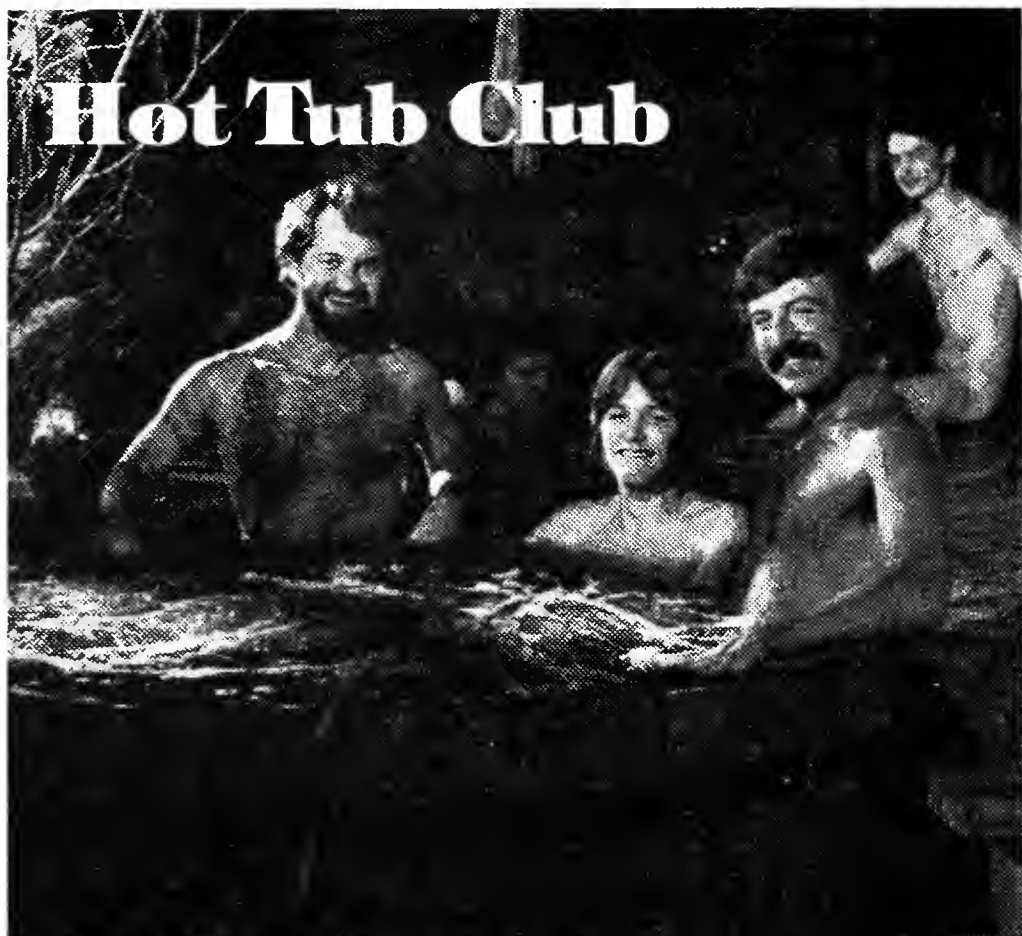
That report was issued October 29. Two days later, perhaps in the spirit of a Toronto Hallowe'en, the policeman acting as judge in the tribunal pronounced Constable Puce not guilty.

Michael Lynch



Feeling on trial: David Payne of Dudes bar testified against Constable George Puce.

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## Our time has come! CGRO, please sign me up.

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M5W 1G3, or to: FFLAG, 29 Granby Street, Toronto, Ontario M5B 1H8.

## Sexshop challenges Canada Customs

MONTREAL — Claude Leblanc, owner of Le Priape Sexshop in Montreal, challenged Canada Customs in Quebec Superior Court October 31 over the stopping of gay magazines at the border (*TBP*, November).

Leblanc contends that, since the summer, customs officials have stopped all gay magazines, including travel guides, entering Quebec from the United States. Leblanc's lawyer argued that although many of the magazines contain nudes, they are not indecent or immoral. He also said that a double standard is in effect since magazines such as *Penthouse*, containing photographs of nude women, are allowed through.

The decision in the case is expected to be handed down sometime in December.

## "Offensive" veggie knocks fruit-mag out

TORONTO — *The Body Politic* will no longer be sold at a Toronto newsstand because it is "not up to the standards" of the store. The Yonge-Eglinton Centre branch of Cara Shop, part of a chain of Canadian newsstands, made the decision after a regional supervisor spotted the November issue, which featured a zucchini on the cover.

Alice Brent, head of retail sales for the chain, refused to elaborate on the reasons for the decision. "It is simply not up to our standards in any way," she said, "This decision is completely unilateral on our part and I don't feel required to elucidate further."

However, a *TBP* "plant" was able to buy a copy "under the counter" even after the issues had been removed from display.

The Cara chain does not carry *TBP* as part of its regular stock, although it had been sold at the Yonge-Eglinton Centre store for over two years. □

## School fires janitor for "coming out" talk

VANCOUVER — The Vancouver School Board has fired a janitor because he would not promise not to discuss his homosexuality with the students.

Ray Horton, 36, was fired October 23 from the job he had held for just over a year. He had been at the school in question, Tupper High School, for about two weeks.

The incident which led to the firing began October 10 when Horton overheard two male students talking in a classroom he was sweeping. One student had spilled some aromatic chemical on himself, and the other had joked that "Now you can go out with the gays."

"I said that all gays weren't like that," Horton told *TBP* "and that many were into things like judo and karate. I said I should know because I was gay myself. They just listened politely and didn't say much. Next day, I was told I was suspended from my job and two weeks later I was fired."

The firing occurred after a meeting October 16 with Operations Supervisor J G Hannan and Supervisor of Custodial Services E A Poole failed to draw from Horton the promise that he would never again discuss his homosexuality with any of the students. At first, Horton had been told his suspension was necessary "For his own protection" since the students might threaten him because of his revelation. Officials told Horton that Blacks and East Indians had been threatened with violence in Tupper High.

Although the School Board gave Horton a letter of reference saying his work was excellent, and the president of his union (CUPE Local 392) said the firing was "completely unjust," Horton is still without work, and the union has refused to go to bat for him.

"The Local president, Doug Clark, at first told me I could put forward a grievance," said Horton, "but on November 2 he told me I wouldn't get any union support on the issue because sexual orientation wasn't in the provincial human rights code. And I understand he told the Gay Alliance Toward Equality (GATE) that as a casual employee I had no grievance rights anyway."

Horton says he is still looking for work, but that he has been cut off Unemployment Insurance benefits.

GATE brought the issue to public attention at a demonstration in Robson Square December 8. Although a Human Rights Conference was held in the city the same day, GATE refused to attend, and chose to "protest the inaction of the BC Human Rights Commission" instead. The demonstration was endorsed by Vancouver Rape Relief and several other organizations.

For Ray Horton, however, prospects are still bleak. "If you really want to be open," he asked *TBP*, "what can you do? Never work again?"

Gerald Hannon □

## Appeal date set

TORONTO — *The Body Politic* will be back in court February 7, 1980 — this time before a County Court Judge who will decide whether the magazine's acquittal should be overturned. The hearing is expected to last two days.

If the Crown is successful and the appeal is upheld, the judge could either substitute a verdict of guilty and pass sentence, or order a new trial. The maximum penalty under the Criminal Code is six months in jail.

The appeal is expected to cost as much as \$15,000. Donations to The Body Politic Free the Press Fund are welcome, and can be sent to: Lynn King in Trust for The Body Politic, 111 Richmond St W, Suite 320, Toronto, ON M5H 3N6. □

## Got a hot news tip?

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TBP NEWSLINE: 863-6320



# BetweenTheLines

by Ken Popert

## Evergreen, ever gay

In a few days, against a backdrop of subtly raised eyebrows and indulgent smiles, we'll be setting out for a nearby parking lot, as we do about this time each year, and returning with an evergreen tree in tow.

Some people we know affect to be scandalized by our habit of setting up a Christmas tree in our home. It reflects poorly on our attitudes. Christmas, with its emphasis on religion and family, is the antithesis of gay life and gay liberation.

The simplest course is to dismiss such scepticism as a misguided critique by purists, too much concerned with matters of form. The view of those who, during revolutions, pass their time reforming the calendar and enthroning Virtue in her temple.

That would be a simple response, but not a completely honest one. The children of Robespierre do have a point. Christmas is the high holiday of those



who hate gay people most, a simultaneous upsurge in the sanctimonious hypocrisy of the churches and the maudlin sentimentality of family life.

So why should we join in the celebration of a way of life which leaves us out in the cold? Why place its symbol, the Christmas tree, in our living room?

Well, to begin with, breaking our Christmas tree habit wouldn't get rid of Christmas itself. The society in which we live and work would continue to experience this annual paroxysm and we would continue to feel it. The absence of a Christmas tree would be as noticeable as its presence, and would remind us, unbidden, that we are in our society, but not completely of it.

There are others — Jews, Moslems, Orthodox Christians — whose cultures assign no significance to December 25. Yet they find themselves drawn into this festival of secularized Christianity. How much more difficult would it be for gays, who as yet have no deeply rooted culture of our own, to withstand the tide?

No. We are stuck with Christmas. We can't ignore it. The only course is to make it part of gay life, to claim it as our own.

The history of Christmas itself provides the precedent. What we now think of as the quintessentially Christian holiday has its origins in the ancient Roman Saturnalia, a feast which marked the winter solstice with a period of what our prime dictionary-makers call "unrestrained revelry and licence."

The early Christians, who, like gay

people today, constituted a suspect community, cunningly respect the observance of the Saturnalia — minus the licence, I assume — but used the occasion to celebrate Christ's birthday. By such devices, members of the non-Christian majority could join the church without experiencing too great a rupture in their lives. Thus the Christians absorbed into the heart of their new culture an ancient festival whose character was totally opposed to their values.

What one movement can do, another can. The way for gay people to deal with Christmas to wring out its homophobic elements and imbue the rest with meaning taken from gay life.

Christmas is, above all, a time of family reunion. Family members get together to relive the sense of belonging and the enduring emotional commitment which has gone out of everyday life.

But gay people don't have gay families — not in the usual sense of the word. We have to take Christmas away from families and make it a time of reunion with our lovers, with our friends, and with our community. Because, in our lives, those are the sources of that sense of belonging and that lasting human bond.

The connection between Christmas and the winter solstice is something that has meaning for us too. The winter solstice is the day when, after six months of steady movement to the south, the sun starts to head north again. A first hint of spring to come, a promise of renewal.

Gay people are a promise of renewal. We are appearing, in ever greater numbers, because an old institution which has long served as the exclusive area of sexuality and love — the monogamous, heterosexual, patriarchal family — is failing, its possibilities exhausted. The emergence of gay people with our varied lifestyles is a collective move to rescue eroticism and affection from the stale dichotomies of man/woman and parent/child. Sex and love will not perish with the family, but will be renewed through us.

Our role in history, in the reshaping of humanity, means that in day-to-day life, each of us individually is locked, willy-nilly, into a difficult and often squalid struggle. Fear, discrimination, prejudice, violence, oppression. We advance a little here, retreat a little there. But we are never finally defeated, never completely eliminated. We are always here to start the struggle again.

Like the evergreen, we endure. Some trees change with the season; their leaves are green in the summer, but discreetly blown in the fall and in winter gone without a trace. But the evergreen hangs on, calmly defying the snow and the cold. Like me. Like you. Like all of us.

So, we will continue to observe Christmas, to make it ours. We will continue to drag home an evergreen tree. And we will continue to top it with a star whose five points are defined by the overlapping halves of a pink triangle. Because what we see in our Christmas tree is not Christendom and family life, but community, endurance and renewal: evergreen, ever gay. □

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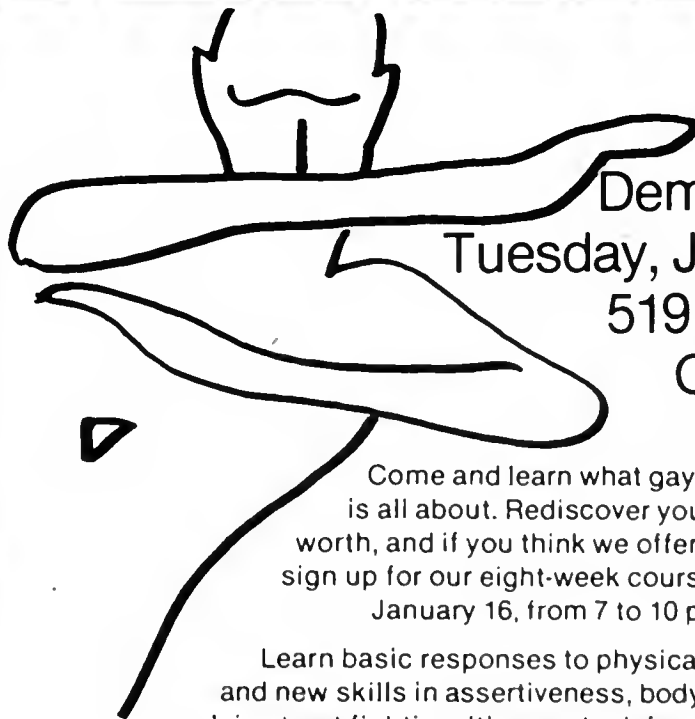


## Christmas Dance Saturday, December 15

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For further information, contact the Gay Liberation Union, Box 793, Station Q, Toronto, Ontario M4T 2N7. In Vancouver, inquiries should be directed to the Gay Alliance Toward Equality, 102-119 W. Pender Street. Phone 683-3832.

## No visas to known homosexuals State Department orders officers

WASHINGTON, DC — A State Department telegram sent October 15 to US diplomatic posts around the world orders officials to deny US visas to known homosexuals. The new move appears to nullify an earlier directive from the immigration service that gays were not to be excluded.

The cable read in part: "The resolution of the issue of homosexuality which may result in a determination of ineligibility must be made solely by the consular officer." The telegram goes on to say, "As this is admittedly a sensitive issue, the consular officer must exercise his judgement in the appropriate manner."

Last August, when the US Surgeon General ordered the Public Health Service to stop examining persons when it suspected they might be homosexual, it was generally felt the Americans were moving towards formally loosening the ban on gay people. The order came when activists in San Francisco challen-

ged the deportation order issued to Carl Hill, a reporter for Britain's *Gay News*. He had attempted to pass through customs wearing a "Gay Pride" button.

The pressure from movement groups was successful both in winning entry for Hill, and for gaining a "no discrimination" directive from the immigration service.

The State Department telegram, however, changes a situation which many felt left government agencies with no legal authority to exclude gays.

"The position of the State Department as stated in that telegram is wrong, and delegates power to consular officers that the Secretary of State is not empowered to delegate," said an angry Charles Brydon, co-executive director of the National Gay Task Force (NGTF). Brydon said that the NGTF will continue to urge President Carter to reverse all discriminatory policies faced by foreign gays attempting to enter the country. □

## Lesbian cleared of fire bomb charges

ST LOUIS — Lesbian activist "Mac" McCann, manager of the Mor or Les women's bar which was fire bombed last September, has been cleared of arson charges.

Citing lack of evidence, the St Louis Circuit Attorney's office refused to issue an arson warrant against Ms McCann.

City papers had reported she would be charged after alleging she had "mysteriously" moved out of her apartment above the bar only a day before it burned. McCann was able to prove she had left the apartment three weeks previous. As well, the bar had been under attack from anti-gay bigots for several months, and a number of bomb threats had been received. (TBP, November)

Organizers of a committee formed to defend McCann suggested that police and media efforts to pin the blame on her were motivated by opposition to her stands on gay and women's rights. "If so, it isn't only McCann who has been crucified by the press, but the entire gay community," they said. □

## Cops inadequate says report on riot

SAN FRANCISCO — A report prepared by the Stanford Research Institute, entitled "The May 1979 Riot in San Francisco," states that the Dan White verdict was not the cause of the so-called gay riot but only the precipitating event.

The cause, according to the Institute, was increased apprehension in the gay community that "an open season on gays" had been declared when former police officer and City Supervisor Dan White killed Supervisor Harvey Milk and Mayor George Moscone. The report called the sending of police into the gay ghetto after the city hall disturbances

"inflammatory, and very likely to result in people being injured."

"Information before the riot clearly indicated the likelihood of a manslaughter verdict, but the (police) Department did not accurately assess the intensity of anger in the community over such a verdict and thus was inadequately prepared for violence." The report recommended that the police department review the process by which it collects and analyzes data and information from contact with community leaders. □

## Feminist campaign blocks abortion trial

BILBAO, SPAIN — A massive public campaign has forced postponement of a trial on abortion charges of 11 working-class women in this Basque city.

Although the judge suspended the trial October 26, ostensibly because two of the women did not appear in court, defence lawyers claimed the move was politically motivated. "The judges are afraid to condemn them after the enormous campaign launched by women in all the Spanish provinces," said a representative of the Viscaya Woman's Assembly.

The prosecution was seeking penalties of up to sixty years on charges including committing an abortion, undergoing an abortion and intending to have an abortion. Several of the women had needed the treatment for health reasons, others were economically unable to support another child.

The defence contended the women had all been denied contraceptives by their doctors, a practice still common in Spain where birth control was only recently legalized.

The Coordinadora de Organizaciones Feministas was responsible for the nation-wide campaign against the trial. Feminists demonstrated, demanded motions of support from local governments, and called for both an amnesty in the case and a reform of the law. The demonstrations and occupations of public buildings resulted in numerous arrests.

More than 1,000 women declared in a signed public statement they had aborted voluntarily and in another statement, a group of men, including several

prominent leftist politicians, announced that they had aided in the procuring of abortions.

The case achieved world-wide notoriety. Police broke up a solidarity demonstration in Paris, and more than 200 telegrams of support were received from groups and individuals in Canada and the US. □

## Papal bull angers gays and women

CHICAGO — Pope John Paul II angered progressive priests, feminists and gays with statements he made October 5 against abortion, contraception, homosexuality and the ordination of women.

"Homosexuality as distinguished from homosexual orientation is morally wrong," declared His Holiness. He congratulated American bishops for not holding out "false hopes" that the church would ever accept homosexuality.

Two days earlier in New York, 15 members of Dignity, a gay Catholic organization, stood in front of St Patrick's Cathedral with votive candles. The group sang hymns and carried placards calling for recognition of gays by the Catholic church. "He is our Pope too and we hope he will understand our situation," said Ray Evens, president of the group.

When the Pontiff said an open air mass before 150,000 faithful in Washington October 7, an airplane circled above trailing a banner reading "Abortion is a Woman's Right." The message was sponsored by The Abortion Rights Movement which raised money across the US to finance the four-hour flight.

The International Gay Association responded to the Pontiff's remarks in an open letter to the Vatican. "We sympathise with the fact that an all-male priesthood may have lost touch with the experienced human reality of its flock in sexual matters by nature of its unnatural and statistically abnormal sexual status of celibacy. Nevertheless...this does not confer upon it a right to exact by force of law or spiritual blackmail, a similar involuntary denial of full human expression from the homosexual members of its church."

In Turin, the Italian gay group FUORI filed a libel suit against John Paul. A spokesperson said the papal stand "could only cause social, cultural, and economic damage to homosexuals throughout the world." □

## IGA opens US post

WASHINGTON, DC — The International Gay Association, representing organizations in more than 20 countries, has opened an American liaison office in this city.

The office, in the Gay Community Centre, was opened November 26 by Edmund Lynch of the IGA's Information Secretariat in Dublin, Ireland.

The IGA was formed in 1978 and strives to promote the unity of gay people around the world by co-ordinating information and international political actions. □



The takeover of the US embassy in Tehran sparked racist, anti-Iranian demonstrations organized by the far right. In Texas, demonstrators were so outraged they accused Ayatollah Khomeini of homosexuality (see placard in picture). Meanwhile, former Iranian Premier Mehdi Bazargan, who resigned November 6 to protest the embassy takeover, has publicly criticized the executions of homosexuals by the fundamentalist Ayatollah's Revolutionary Committees. "They are very crude tribunals," Bazargan told Italian journalist Oriani Fallaci. "They ought to judge in accordance with Islamic law, and they don't always do so. In fact the Koran does not order the execution of adultresses, homosexuals and prostitutes."



## New referendum looms in California

SAN JOSE, CALIFORNIA — A broad based coalition called the Santa Clara Valley Coalition for Human Rights (SCVCHR) has been formed to defend two recently approved gay rights ordinances in this northern California county.

The measures, prohibiting discrimination against gays in employment, housing and public accommodation, were passed in August — one by the County Board of Supervisors and the other by the San Jose City Council. Both ordinances were immediately challenged by petition campaigns organized by fundamentalist church groups. Although the two legislative bodies reaffirmed their support for gay rights by voting not to repeal the ordinances, enough signatures were collected to force a referendum on the issue — probably on the California primary ballot in June, 1980.

The pro-gay forces expect support from the county's Central Labor Council (AFL-CIO), moderate churches, and local Democratic Party organizations. County Republicans, however, have joined the campaign against the gay rights laws.

Last November, the anti-gay Briggs Initiative was defeated in the county by a margin of 61% to 39%, and this referendum will be the first major test of strength between the New Right and Gay Liberation since that vote. Organizers feel it is crucial to show the nation that the victory in California, and a similar one in Seattle, were not just flukes, and that the trend to repeal gay rights laws has been reversed.

SCVCHR is counting on national and international support and has issued a nation-wide appeal for funds. Contributions can be sent to SCVCHR, PO Box 2066, San Jose, California 95109, USA. □

## Private sex police impose Mormon law

PROVO, UTAH — Metropolitan Community Church pastor Reverend Robert Waldrop has charged the Mormon Church with using a private police force to harass homosexuals in the State.

Last May, the Mormon-dominated State Legislature gave police at Brigham Young University investigative and arrest powers rivalling those of the State police, although university police are responsible only to Church officials. Members of this "Mormon Militia" have been seen taking down licence numbers outside the city's principal gay bar, The Sun, and have been involved in entrapment. The university force uses sophisticated surveillance units, and regularly "assists" local authorities in drug and vice cases.

Brigham Young University President Oaks said Waldrop's charge was "preposterous," but went on to say that campus police would continue to enforce all laws forbidding illicit sexual activity, whether homosexual or heterosexual. "People should be able to walk down the street without someone seizing them and soliciting sexual relations," he said.

The Church of Jesus Christ of Latter Day Saints excommunicates gays, and Mormon President Spencer Kimball says that homosexuality is "an abomination to God that corrodes the mind, snuffs out self-esteem and drags one down into darkness of anguish and unhappiness."

MCC's Waldrop, a former Mormon minister, replied that if the Church wants to teach that homosexuality is a sin, "that's their business, but the Church should not enforce its beliefs with its own militia." □

## First lesbian play is target for censors

BELFAST — Northern Ireland lesbians and gay men are fighting attempts to close down the first lesbian play to be performed in Ulster.

The musical *I Like Me Like This* was produced by the Gay Sweatshop Women's Company. The all-lesbian production deals with a lesbian-feminist household, and with the questions of open relationships, rape and revenge.

The Free Methodist Church has already written a letter to organizers at Queen's University, demanding the play be cancelled. Last year similar church attempts to block the Gay Sweatshop production of *Iceberg* provoked anti-gay demonstrations outside the theatre by Ian Paisley's Ulster Democratic Unionist Party. Paisley's group has been instrumental in holding up homosexual law reform in the province.

At the first sign of opposition, gay groups, including the Belfast Lesbian Feminist Group and the Northern Ireland Gay Rights Association, issued a



A contingent of more than 500 lesbians and gay men took part November 28 in a mammoth London march against the Corrie Bill. The bill, which has been introduced into the House of Commons, seeks to restrict abortion rights. Other lesbians and gays marched with their unions, or with feminist groups. The demonstration, which was organized by the Trade Unions Congress, drew 40,000 people.

public statement welcoming the women's company. They called for backing from all supporters of self-expression in the arts, and condemned renewed attempts at censorship by religious sects and Unionists. □

## French Left pushes criminal law reform

PARIS — A bill which will remove homosexuality from the criminal code was introduced into the National Assembly September 11 by le Parti Socialiste (Socialist Party) and le mouvement des radicaux de gauche (Left Radicals' Movement.)

The bill would reform two articles in the code. The first, left over from the German occupation, singles out homosexual acts with minors for special punishment. The second provides more severe penalties when acts of "public in-

decency" involve homosexuals.

The new bill is almost identical to one introduced into the Senate by Senator H. Caillavet in March, 1978. The Caillavet initiative died after it was amended by another senator to exclude individuals "in contact with youth."

This is the first time that important political parties have moved legislation to back up the demands of the country's gay movement, and is the result of years of work by gays inside these parties. The left is also angling for gay votes in the upcoming 1981 presidential elections.

If the bill passes, homosexuality and heterosexuality will for the first time be equal in French law. □

## Teachers win round in anti-gay law battle

OKLAHOMA CITY — Teachers have won an important battle in the struggle to block the enforcement of this state's Helm Act, an anti-gay teacher law almost identical to California's defeated Briggs Initiative. The act requires the firing of any lesbian and gay teachers, and straight teachers who advocate lesbian and gay rights.

Last August Gay Rights Advocates (GRA) and an Oklahoma City lawyer filed a suit against the act in Federal District Court on behalf of seven present and prospective teachers. The teachers, who used fictitious names out of fear of retaliation, charge that the act inhibits their constitutional rights of speech and association.

The Oklahoma Attorney General sought the disclosure of the names of the plaintiffs, and asked to have the action either dismissed or remanded to a state court. The Federal Judge's decision denied all three of the state's proposals.

"The decision is significant because it indicates the Court takes this matter very seriously," said Jerel McCrary of GRA. "Judge Eubanks did not force the plaintiffs to choose between their privacy and possible loss of their jobs."

The plaintiffs will now seek a preliminary injunction to prohibit any enforcement of the statute. □

International News Credits  
Gay Community News (Boston), The Blade (Washington), Bay Area Reporter (San Francisco), Le Gai Pied (Paris), Gay News (London), Montrose Star (Houston), Seattle Gay News (Seattle)

## Politicians vie for gay votes in "knock-down" election runoff

SAN FRANCISCO — The volatile politics of the gay community will be central in a bitter "runoff" election December 11 for several of this city's key municipal posts.

Because votes were close and there were many candidates, no single candidate received a clear majority November 6 in the race for Mayor, District Attorney and District Five Supervisor. Second "runoff" elections must now take place, and voters must choose between the two leading candidates for each position.

Dianne Feinstein, who became mayor after the assassination of George Moscone, must face conservative Democrat Quentin Kopp in this second electoral test. Both Feinstein and Kopp will be vying for gay votes. "The runoff...should prove to be a knock-down, gloves-off donnybrook and the gay community could be right in the centre of it," said the *Bay Area Reporter*, a local gay paper.

The election triggered a walkout at the *Sentinel*, the other gay paper in the area, when owner Lee Morris decided to have the paper endorse Kopp over the objections of editors and staff who supported Feinstein. Morris responded by firing all his employees. They are now rumoured

to be planning to publish a rival journal.

In the race for District Attorney, Joseph Freitas, widely criticized for his handling of the Dan White murder trial, came in a very poor second after Arlo Smith. The lenient verdict handed out to White, who assassinated gay District Five Supervisor Harvey Milk and Mayor Moscone, touched off a night of rioting last May.

In District Five, reputed to be more than 30% gay, Harry Britt, a gay man appointed to replace the slain Milk, will be challenged by his chief rival Perene Hallinan, a straight attorney. Hallinan has been accused of running a thinly disguised anti-gay campaign, but Britt does not have the popularity of his predecessor.

"We're not going to make any real political gains in San Francisco until we get our own house in order," said a Castro Street merchant. "Since Harvey's death the gay community has been floundering. Nobody feels about Harry Britt the way they felt about Harvey."

Britt argues that he must regain his seat for the sake of gay progress. "People do not want to see a headline in the *New York Times* that says 'San Francisco Rejects Gay Supervisor.'" □

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Gertrude Stein was imperious, egocentric,  
a gloryseeker. A role model for lesbians today?  
Yes, says Pat Bond — because she was also a genius.

An interview by Michael Lynch  
and Mariana Valverde

## PAT BOND: (ROLE)PLAYING STEIN

"Gertrude Stein is important to lesbians today because she's a role model for us." Pat Bond is speaking. She sees from the look on our faces that that claim is too cheeky to go unchallenged, and anticipates our question. "Despite all our problems with her,



# BOND/STEIN

despite all the things that upset us modern types with Gertrude, still we must see that she dared to live her own life in a time when women did not do that at all. She was as open a lesbian as she could be. She looked as much like a man as she possibly could. She lived with a woman for thirty-five years."

If you saw the movie *Word is Out: Stories of Some of Our Lives*, you'll remember Pat Bond. This lively, larger-than-life ex-WAC came out of a lifetime's obscurity in that film and lodged herself in the North American gay memory. In the two years since *Word is Out* was released, she has launched, in middle-age, the career that was denied her in her youth: acting. Years of playing secretary and filing clerk have given over, now, to playing herself in a one-woman comedy act called "Conversations," and to playing a one-woman show as Gertrude Stein.

She recently made a public television show from her Stein act, and played a small but hilarious part in a major motion picture now being made: *House of God*. (Pat Bond plays Nurse Maxine — "if I don't end up on the cutting room floor," she cautions.) Currently she is working up a new version of "Conversations," which Ontario audiences can catch when she plays in Toronto and Ottawa in mid-December.

Pat Bond knows Stein well — not as a scholar or a distant biographer, but as a lesbian daring to do the imagination's work as a lesbian. So we — Mariana Valverde and Michael Lynch, for *TBP* — gladly sat with Pat to scrutinize Stein as a role model, a Famous Lesbian who deserves our contemporary attention.

Pat began by recalling that she first thought of doing her Stein show "when I first realized that many younger women didn't know who the hell Gertrude Stein was."

"At first, I was pissed!" she says. "Then, I thought, maybe I can bring her to them and say, hey, we have some very great minds, some first-rate artists who were lesbians. Women haven't been exposed to the intellect as much as men have. We were softball players, gym teachers, and I wanted to say, listen, you know our world isn't limited to imitating men we don't even like."

Stein at 21 in 1895 (below) and singing "On the Trail of the Lonesome Pine" (right); Romaine Brooks with lover Natalie Barney (in hat); Henry James with brother William (in beard).



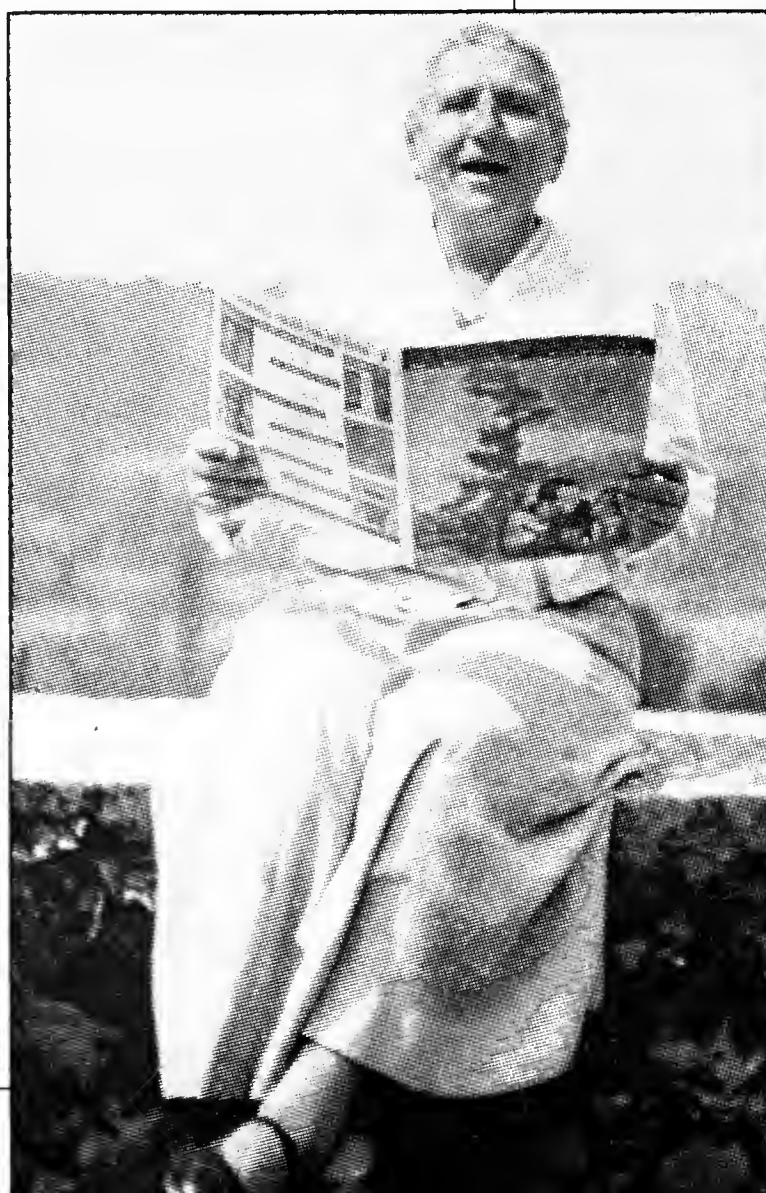
*TBP: You feel that Stein broke new territory? that she did not imitate people she didn't like?*

Pat Bond: Yeah, because she was a genius. Her experiments with language were so important that she has to be forever honoured — I'm sort of quoting E M Forster — even though she failed at them. Failed, because once you lose a story in a novel you lose the connections. She was going for value, and you can't do that, but the fact is that she tried it.

*But some aspects of Stein come across in your show that we may not want in a role model. The butch/femme role-playing, for example, or her masculine identification, or her intense patriotism and reactionary politics.*

She thought of herself as a southerner. She loved Baltimore. It was one of the few places where she felt a sense of identity. Gertrude was always losing identity, and it scared the hell out of her. She dismissed things all the time with "it bored me." But when she says that, she's saying something important.

Her fear of not being a person started very early on, in Oakland, where she was afraid that she was just a collection of books. When she got to Baltimore, there were all these people, her relatives, who liked her, and she said that they were



jolly, happy, they weren't intense, driving. She liked that an awful lot, and so she identified herself later as a southerner, and her favorite song was "In the Blue Ridge Mountains of Virginia, on the trail of the Lonesome Pine." I see her, always, walking down a lane in Bilingual with Basket singing, "On the Trail of the Lonesome Pine."

*How do you relate to this conservatism in her politics?*

I don't like it. And I'm sorry, but I have to show it to get her to be three-dimensional. I understand why she spoke to men and not to women. She thought men would get her published, and she was right. In that era, the men who were important were the men who would get her published.

I think she and Alice really set that up, because they were both tremendously interested in getting her published, and she had great closets full of work that no one had ever looked at.

*Could we go by stages, now, through her life and talk about her self-discovery as a lesbian? In her early affair with May Bookstaver, she made reference to Oscar Wilde, and she did select psychology as the subject of her study — in the pragmatic setting of the James school. Do you think of these as being part of her lesbian self-awareness?*

Yeah, I do. I think she was unconscious really, not yet aware, until she met May Bookstaver. Not totally aware that she was homosexual, and hoping she wasn't, in some way.

There are early indications that men moved her too. I think most women are able to live in a great range; men are too, but women even more so. And we decide on that a lot, I don't know why. But I think that the love affair wasn't a love affair. It was an emotional confrontation with May Bookstaver that made her realize and face the fact that she was indeed gay and she had to somehow get someplace where they would accept her as gay. She knew Paris would — and she could live cheaply there, because she lived on a very small income.

*What was the appeal of the academic and medical school life to a woman who was beginning to adopt a masculine style in order to express her lesbianism?*

She was having confusing feelings.

Leon Solomons, the guy she did

that automatic writing with, really moved her. She talks once vaguely, or someone does, about him once brushing against her; she felt him touching her breasts and that was funny for her to feel, and confusing. I think she saw that psychology was relevant to her, and she began to write it all out.

Some of her college essays are very interesting, showed a lot of talent, but I don't think that would have convinced her she was a writer. When May Bookstaver came along, she began to have to say what she was feeling to someone, or to some piece of paper. She couldn't say it to her brother Leo, "We never discussed our inner lives, ever," I have her say.

*It's often said that her individual style, not her earliest style but the style that begins with *Three Lives*, was devised because in it she could deal with her emotional concerns but in an indirect, almost hidden, way.*

She wanted it there, somehow needed to have it there, yet she would bury it so you had to dig a little — although the Caesar bit and the bit about the cow — her homoerotic imagery — are so obvious.

*How did her developing sexuality dictate her choice of Paris?*

"Strange ones" — she says that, which moves me a great deal — "We strange ones, people might even walk down the street with strange ones." I have felt that when I was younger, that concern as to whether people would even consent to be with me.

*Does she ever use the word "lesbian," or "homosexual"?*

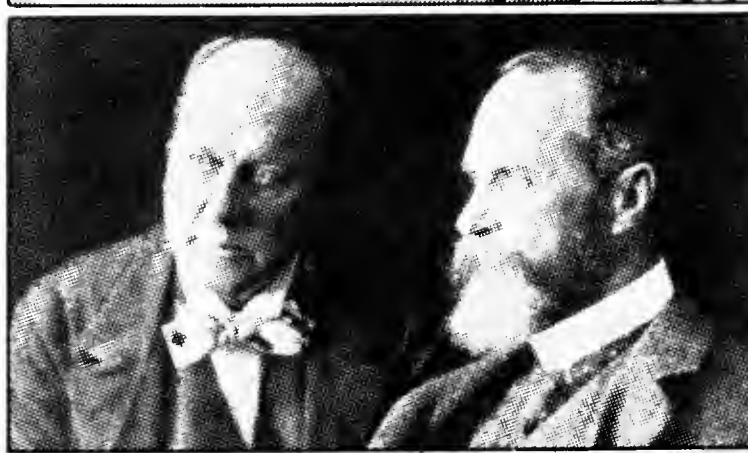
Never.

*In *Dear Sammy*, Samuel Steward reports that she referred to herself and Alice as "lesbians."*

I don't think it's true. I've met Sammy, and I don't think it's true. He also talks about seeing her nude, and I don't believe that. Who am I to question someone who knew her, and yet my gut feelings are that she never would have let anyone catch her in the nude, never ever. I know about weight, and I have discovered all sorts of tricky ways of getting in and out of bed with someone without letting them see my bod.

With Alice, of course, yes. They were very used to each other. But never with a man, I'm sure of it.

*Near the opening of your show, you*





address the audience as Gertrude speaking to "dykes" and scorning this word. Do you feel she would scorn it today?

Yeah. I'm sure she didn't know that word, or she might have vaguely heard it. She didn't know the word "gay" at all, and wouldn't have liked it. We didn't in my era.

Then you don't think there were homosexual overtones when, in her story "Miss Furr and Miss Skein," she says "They were gay, they were very very gay"?

No, I really don't. "Gay" means happy. And Sammy, when I was talking to him about it, said she had no idea that the word might mean "homosexual."

Who were her role models?

The James brothers, both Henry and William. I think maybe that's it.

No women?

No, there weren't any.

In the show, you have her talking about staying away from the Natalie Barney circle. Does she ever say that, or is that your sense of how she would have felt?

I never found anything that said she was with them much, and Sammy said that she wasn't a lot. Of course, he didn't know her in that era, but he said they talked a lot about it, and she was very bourgeois, very. She liked her home a lot, so people came to meet her on her own ground.

"The Sybil of Montparnasse" was to all the world the bohemian artist, but in her own home she was the bourgeoisie! Why, if she went to Paris where she could be lesbian more easily, did she stay away from Natalie Barney?

I think she wanted to be the great writer, and that association might have hampered her.

So it was a conscious choice to further her career?

Yes. Even now, women with twenty-year-old careers to protect do not go around to gay bars. I wish they would. I wish she had — but she didn't do it either.

When Stein wrote *The Autobiography*



Ernest Hemingway, left in the 1920s; Stein in 1913; Samuel Steward with Alice B. Toklas and Baskin II, 1952; Stein and Toklas with Carl van Vechten, 1934.



of Alice B. Toklas, she was 58. It put her, for the first time, into the national American limelight. At 53 you made *Word is Out* and emerged from an obscurity that you did not deserve, into the limelight. Do you identify with her in this?

That never occurred to me! I ain't mystic, as Gertrude wasn't either. But we're both close to the same birthday. Yes, I guess I do — that's great! — except that I hadn't put in the work that she had put in. I had put in some work, but she was working every day of her life. I gave up a lot. I had to earn a living, which Gertrude didn't have to do. So I was stuck in offices and despaired and gave up.

And I questioned myself, which Gertrude didn't do a lot, I don't think. "Do I have anything to say?" I still do that, I'm not sure I have anything to say at all.

Is that why you have the show in which you are speaking with a Stein monologue so she can speak through you?

Yeah, and also the whole thing about "dyke." I want to say that, and I think Stein might have, too. She wouldn't have been trendy, ever.

What is it you want to say to women about "dyke"?

That if we think "lady" is a reprehensible term, "dyke" is so much worse. Men thought that one up too. They thought of putting your finger in a hole to stem a tide, as I have Gertrude say.

How do lesbian audiences in the US take this comment?

They laugh and roll around on the ground. If I said that to them personally they would be offended. But, on the stage somehow, we like to be — I like

my failings pointed out to me somehow. You bark in response to shock, which I guess is what laughter is, in some senses. She's right, and they know it.

There were points in the show when you seemed to be presenting her as someone with undesirable characteristics: imperious, egocentric, a gloryseeker.

I think those are desirable characteristics. I want women to want glory. I want women to want their place in history. And I want them not to be ashamed of that.

Yet, what Stein had to do to get that was to keep women away — to get the wives talking to Alice in the back of the room.

Then. She might not do that now. Now that there are women who are publishers, editors, who could help get her work published.

Do you think there was lesbian-to-lesbian talk between Gertrude and other Paris lesbians, like Janet Flanner?

Yeah. I don't know specifically about Flanner, who was never really out. But I think there was lesbian talk, certainly with Natalie Barney, certainly with Mabel Dodge Luhan, who wasn't homosexual either but who was willing to try.

Do you think we'll ever know the inside story?

I don't think so. Even Sammy couldn't tell me. He's not a woman, and I think that that "in" lesbian circle was very private. I don't think Gertrude would have spoken about it to him or to any other man, not even to Sherwood Anderson or Carl van Vechten.

She liked straight men a lot. The gay men in her life, the few, I think she was closer to in some ways and not as close in others. I sometimes think she tended to trust straight men, and she loved to be admired — the masculine admiration turned her on.

What was the immediate impact, say in the 40s and 50s, of Stein on lesbians? Role model? Model writer?

I think none at all.

When did she start to come into her own among lesbians?

Now! When lesbians are looking for role models, and saying, "Hey, who were woman artists?" Because we've been told over and over again that we have not had a major woman writer with the exception of Jane Austen. Or, you

know, people who are so far removed, poets like Emily Dickinson, and who knows if she was gay or straight. She was just weird and a great poet, but still weird.

Stein is the only one who really is. There it is. She's obvious. A lesbian.

Yet so many things about her are difficult for us to identify with. Never having to earn a living sets her apart from most lesbians I know.

I try to bring out that she lived on very little, very little indeed. Between her and Alice they lived on maybe \$250 a month.



It was a lot more money then than now, especially in Paris, but it wasn't much. She wanted to earn her own money; when she finally got it from the *Autobiography*, she could hardly wait to go buy things with it.

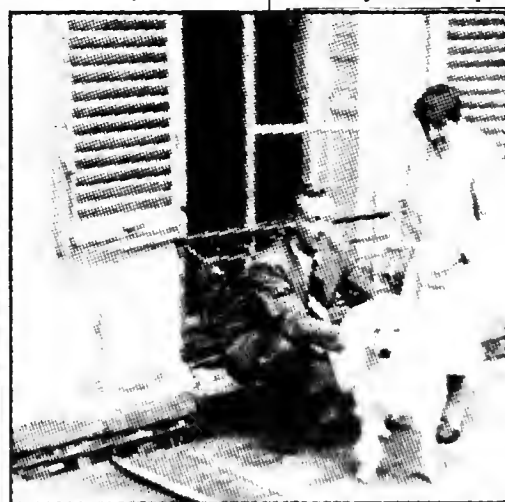
In courting the GI's, was she showing that she'd court any male audience?

No, I think that she just cared that they were American. She was very patriotic, she was terribly American. She wanted to help them, to get cigarettes for them, to get their letters written.

They saved her. She was stuck in France through two world wars. It was a terrifying time. They were Jews, remember, she and Alice, living in German-occupied France. And Americans, her countrymen, were their saviours. In Bilignin during the Second World War her farm actually had to quarter Nazis. She was

protected, I'm sure, through Bernard Fay, who was a collaborator during the war. I see no other way that those paintings could have all been there in the Paris apartment after the war.

But I don't think Gertrude was aware she was protected. A friend of Gertrude's, the designer





# BOND/STEIN

Balenciaga, said that they were in hiding, ha ha, in Bilignan. Hiding in orange sail-cloth dresses with hats to match, so obvious, and Gertrude giving advice to everyone because she liked to do that. Playing grande dame of the countryside, sort of unofficial mayor.

*I'm still curious about your statement that Stein can be a role model for lesbians today. I find that hard to take*



*on some levels, there are so many things about her that just don't fit.*

You want her to be perfect. I do too. I want my folks to be perfect. And they aren't. And she wasn't.

*What bothers me most is the way she treated Alice.*

But you know Alice chose that. Very deliberately. She was passionate about it. "I am the caretaker of genius." So that when Gertrude died Alice became a Catholic. I think that's terribly touching, because she wanted to be with Gertrude in heaven. And she said that Judaism didn't talk a lot about eternity, and she felt that Gertrude had earned her place in heaven because of her genius, but that Alice hadn't, so she became a Catholic.

*It sounds as if you are offering her as a role model not because of anything she did, but because of her strength.*

Toklas and Stein at home in 1923; Stein with American GIs just after World War II; (far right) the Stein/Pickford picture that was never taken.



And her demanding of fame, of having her work recognized, and of the work itself. I think it's important for women to say, "I demand to be known, to be famous." Most of us think, at least I think, that nothing I have to say is very worthwhile. I thought that, at least, and I had to get over that. *Word is Out* helped a great deal. When I went to see the film, people were rolling around on the floor and laughing, and that made me feel, well, that they liked me a lot.

*What do you love most about Stein?*

I think I love her childlike wonder, which peeks through in her writing every once in a while. Her excitement over things. She was a genius combined with a child. I love her liking to be together, her sense of home as a place where she belonged. I sort of envy her that. One day when she and Sammy were out in the afternoon, she said, "We have to go back now. I can't be away from Alice for very long." That's a dependency; that total need for someone else is pretty scary. It may have come from imitating heterosexuals. Yet it's very touching to feel that by then they were almost one person.

*Have you detected any reactions to Stein which were based in homophobia as well as in mysogyny?*

Hemingway's, of course. When he was mad at her he'd say things like, "oh, that dyke!" And there's Dashiell Hammett, whom I have Stein playing funny, but I'm sure he made a great deal of fun of her. Then there was Mary Pickford, who refused to be photographed with Stein when it dawned on her that here she was, having her picture taken with a bull dyke.

*It's usually said that Pickford thought her celebrity was greater than Stein's, and that she would be lowering herself in the eye of the public...*

No, not that. Remember, this was America's sweetheart, with all the curls and ribbons. She was loaded enough that she thought it would be nice. America's sweetheart, now really. No.

I would have loved it. I wish we had that picture. We could use it everywhere, marvelous valentines. The creature was at that time 37, with the long curls, still, and the bow. Like this, you know, with Gertrude going like this. I would have adored it. But we can make one up, sure, just have some photographer do it.

America's sweetheart, and America's best known bull dyke! Imagine that!

In re-creating Gertrude Stein for us, Pat Bond seeks simply to tell us what it was like, to be — Gertrude Stein. She knows that no one can be a total "model," much less a total "role-model," in the sense of telling us how we should be. And we, the audience, watching one lesbian re-create another, know that neither the life being reconstructed onstage nor the life of the woman who does the reconstructing gives us clear-cut answers to the question — what is it, for me, to be a dyke?

In trying to escape from femininity, Stein often fell into typically masculine patterns. Once we know how and why she did that we can begin to reflect about roles and models in our own lives.

But it's difficult to escape the recurring dilemma: *either* this or that famous person is politically retrograde and therefore useless, *or else* this or that famous person has to be imitated by us. Somehow, we have to be able both to be excited by discovering that, yes, X was indeed gay, and yet to realize that someone else's way of being gay can never be bought by us like a hand-me-down shirt.

Too much has happened to gay people in the last hundred years, too rapidly, to make hand-me-downs possible. □

*Stein doesn't get much attention in the popular press these days, which may be just as well. She's getting a lot of thoughtful attention from lesbian and feminist writers, usually in literary or feminist journals. Here are some recent articles on Stein that we think might interest TBP readers. If you don't know the journal, ask at your local library.*

Armatage, Elizabeth Kay, *The Mother of Us All: The Woman in the Writings of Gertrude Stein*. University of Toronto Thesis, 1978. (Order from U of T Library)

Burns, Edward, Guest Editor. *Gertrude Stein Issue of Twentieth Century Literature*, Spring, 1979.

Fifer, Elizabeth, "Is Flesh Advisable: The Interior Theatre of Gertrude Stein," *Signs*, Spring, 1978.

Klaich, Dolores, *Woman + Woman*, 1974.

Orenstein, Gloria Feman, "The Salon of Natalie Clifford Barney: An Interview with Berthe Cleyrergue," *Signs*, Spring 1979.

Perloff, Marjorie, "Poetry as Word-System: The Art of Gertrude Stein," *American Poetry Review*, September-October 1979.

Rule, Jane, *Lesbian Images*, 1975.

Simon, Linda, "A Word About Caesars and Cows," appendix to *The Biography of Alice B. Toklas*, 1978.

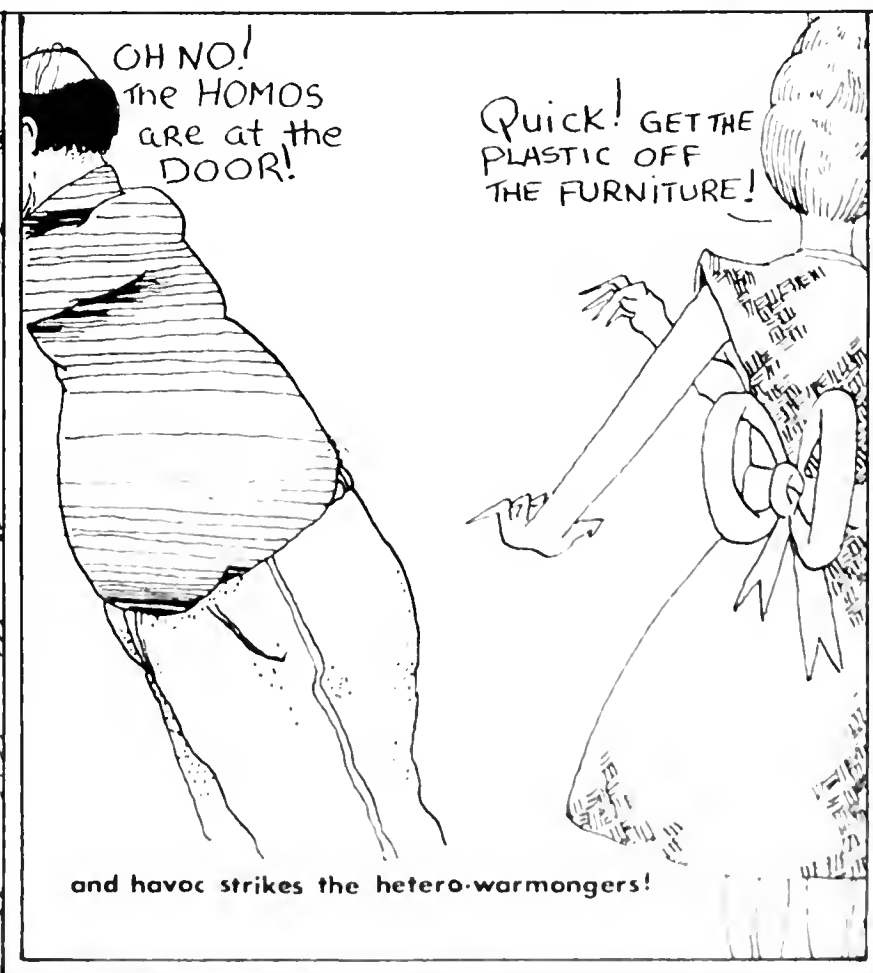
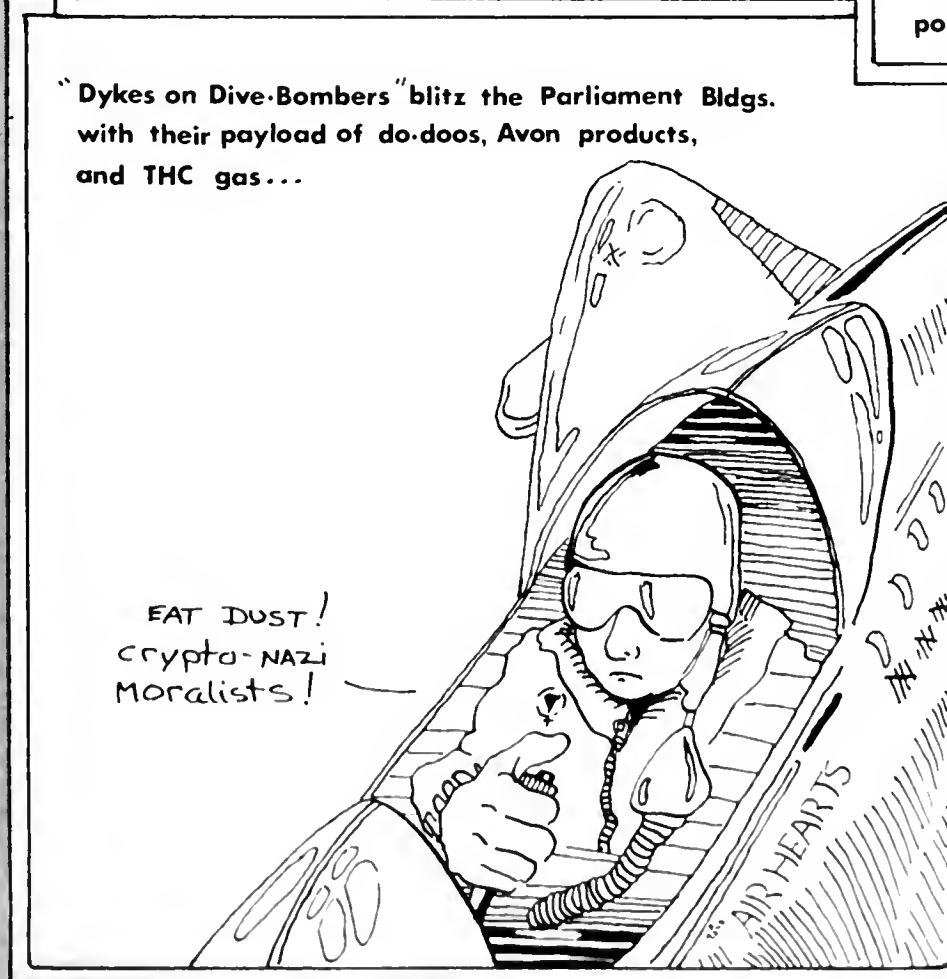
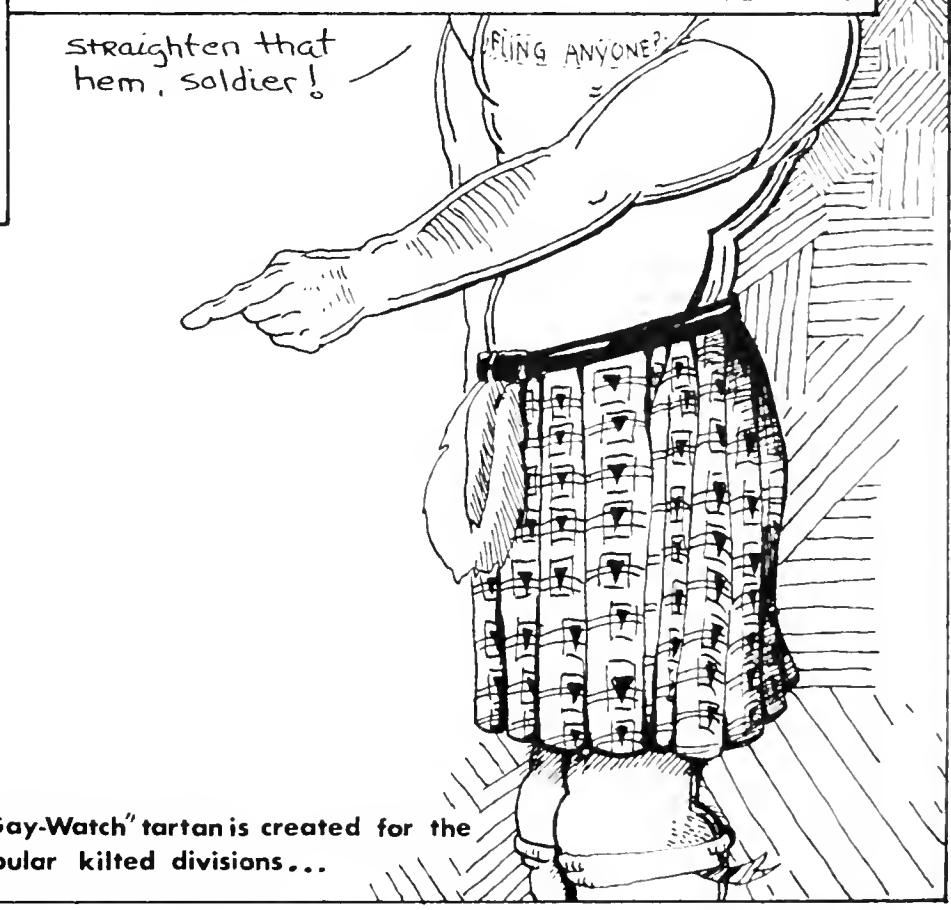
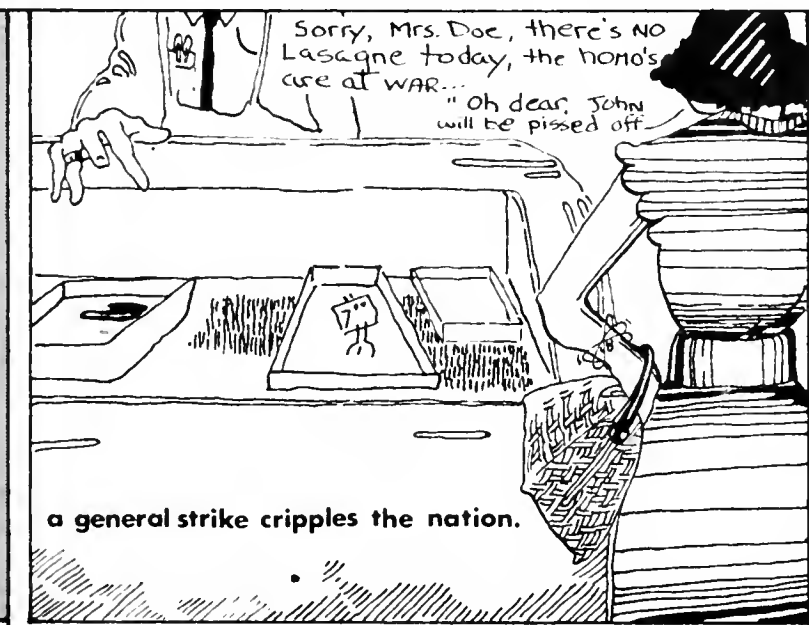
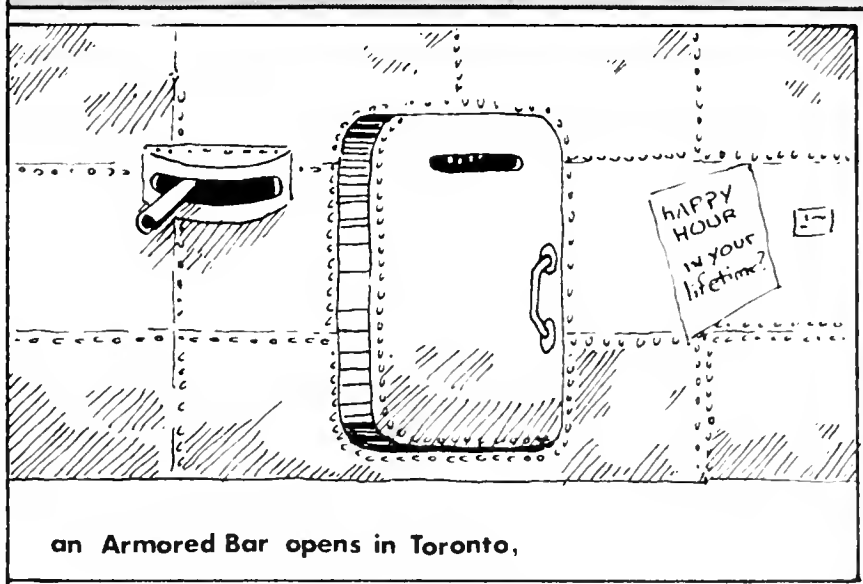
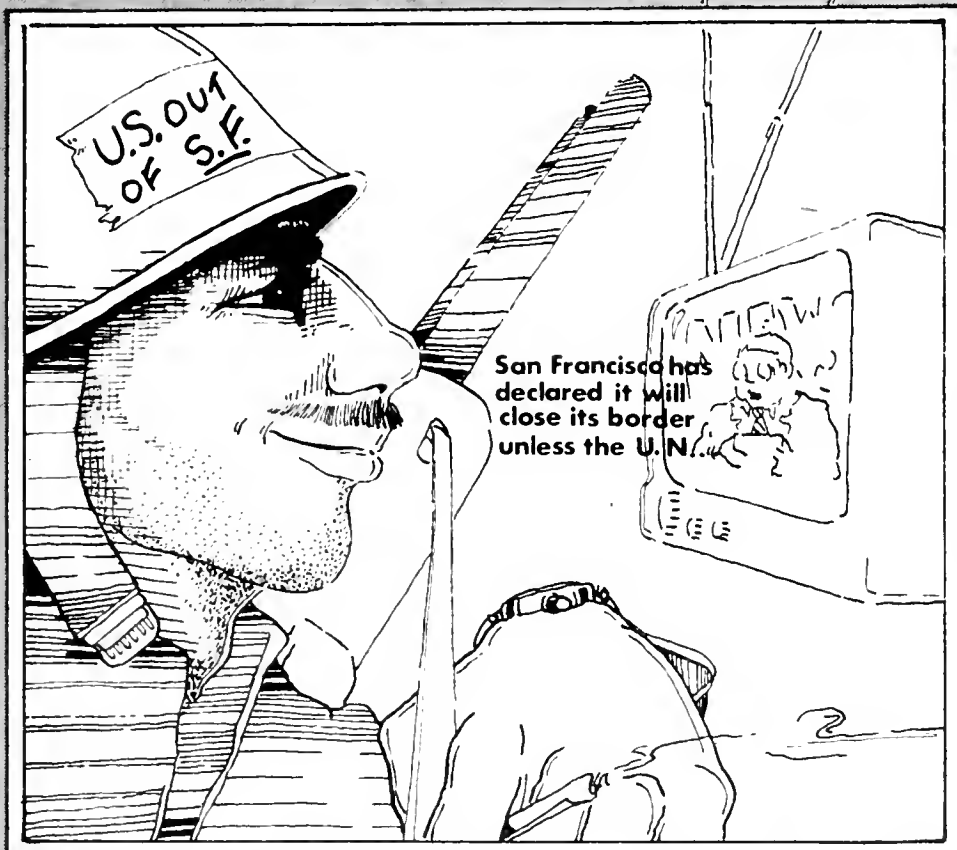
Stimson, Catharine R., "The Mind, the Body, and Gertrude Stein," *Critical Inquiry*, Spring 1977.





ARMAGEDDON AND THE PLAINS OF ABRAHAM PALE BESIDE GARY OSTROM'S HEART-TRIPPING FANTASY OF

# HOMOS AT WAR!



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## By-products of liberation: gay eateries

Coffee steams at the sideboard, near the light. Elsewhere the mood is dusky, mellowing the stripped brick wall and softening the faces of a dozen men in small groups here and there. From one end of the room, the muffled *dingding* of the pinball machine, from the other the soft *click* of cue against ball, balls against pool table.

We are finishing our cauliflower soup after a cold, drawing day. We are relaxing. Someone has remembered to turn off the disco, and the quieter muzak's unobtrusiveness comforts us.

"Is this a gay restaurant?" my seven-year-old son asks, reaching for another bite of bread. "Yes," say I, wondering why he thought to ask. "No wonder," he volunteers his mind, "no wonder everyone is so friendly."

We are at Dudes at the dinner hour, enjoying what seems like a secret kept from all those men who know it only as a disco-deafening after-hours cruise bar.

On another occasion, a Sunday evening, I meet three friends for dinner at Neighbours. We talk freely about tricking, gay politics, particular men — despite the presence, almost cheek-by-cheek beside us, of a straight couple. The waiter, gay and at ease, joins in intermittently, sharing what he knows about those two customers who interest us: their names, availability. One of us, when we leave, requests and gets the waiter's home phone number.

The social chronicler of Toronto gay culture will note the summer of '78 for three restaurant openings. Crispins, linked with the gay male bar Buddy's, opened in May. Within two months, Neighbours, several blocks north on Church Street, opened its glass doors, and Dudes, in its first year as a "near-bar" which had served food only on Sundays, introduced sit-down table service. Gays eating out no longer had to enter territory that was dominantly straight. We could now eat out in a setting where we felt comfortable.

Or could we? Was Toronto, so unprepared to allow us so much, ready for this?

A year and a half later, I think we could. We who constitute the gay restaurant market is a limited "we": employed, urban, mostly men, almost all white, and while such settings are hardly the goal of the gay movement they are a pleasant by-product of it. They may even contribute to it by encouraging a sense of community for the limited ranks who can afford to eat out.

We are welcome as gays and lesbians in all three restaurants. In different ways. Nancy So, a co-owner of Crispins along with her husband and several gay men, says that "our dining room was designed to appeal to all markets, including the gay community." Crispins is in the ground floor of a former warehouse near Ryerson College, and the two roomy dining rooms look like nothing so much as a suburban ranchstyle living-room in, say, late 50s Etobicoke. It has large table lamps on endtables! One David Hockney nude over the fireplace, alone, qualifies the style. With entrees at \$9 or \$10 and dinners for two with wine at around \$40, it attracts a range of both gay male and lesbian couples who feel comfortable there.

Crispin's wine list is no longer restricted to domestic wines, mercifully, but the impulse that led to that restriction when the restaurant was new may linger on in the rather awkward service and food presentation. Great fussiness characterizes both, as if nothing came easily from the kitchen. Having once read the staff manual, with essays on dining as theatre, I think I know why. Entrees, in my experience, are irregular in quality. When they are good they are very, very good, but when they are bad, eat at Kresge's.

When I was last there, a long table crowded with noisy straights dominated the east dining room. They smoked, caroused, and downed dozens of coffees.

The gay waiter, shy, apologized for them but made no attempt to ease them out the front door. Various gay male and lesbian couples in the room responded with diffidence.

My companion, when we got home that night, found in his coat pocket a note and number from the coatroom attendant. They subsequently met and, happily, tricked.

At Dudes you'll rarely encounter straights at all unless they're the guests of gays. The best screening? Four small tables make for an intimacy where you can freely speak with the man at the adjacent table. Without a full kitchen, Dudes accomplishes the unlikely: delicious meals, from pork tenderloin to fresh boiled lobster, with fresh vegetables. The lack of a freezer is a boon: "I'd rather serve fresh carrots daily than frozen peas or canned asparagus sprouts," says co-owner David Payne. Nightly specials, posted every Tuesday for the week to come, run from \$3 to \$5 for the meal, the one exception being the fresh boiled lobster dinner for the rare price of \$8. Roger Wilkes, an early gay activist at York University and Dudes' other owner, serves up a \$2 *prix fixe* brunch at the counter every Sunday, beginning at 2 pm.

Both Dudes and Crispins are supplied with desserts from Dennis Findlay, whose small personal Altitude Bakery produces some of Toronto's finest. Finest pastries, that is.

Neighbours, very beige, is owned by nine gay men, and sees itself as a friendly, low-key neighbourhood restaurant serving the largely gay inner-city. "We wanted a place that was comfortable, to our tastes," says co-owner Douglas Irons. They transformed a storefront space by placing a bar near the windows and dividing, lengthwise, the long interior into two levels, with a waiter's stand conveniently, and a dessert display enticingly, in between. Lunch and early evening customers are predominantly

straight, but by mid-evening they become more interesting, until closing when three out of four may be gay.

Irons says that a few straights have complained about the visible gay presence, and the restaurant's response is a polite invitation to eat elsewhere. "If they find it distasteful, they should find another restaurant." Neighbours is not seeking an exclusively gay clientele, he says, "but we want everyone who's here to be comfortable with the gays who are here." Entrees are elegantly simple at \$5 to \$11, and dinner for two will run around \$35.

Sunday brunches, on the other hand, are madly gay. Neighbours opens at noon and crowds to capacity within twenty minutes. The mood is partylike, a Sunday's indulgent uproar.

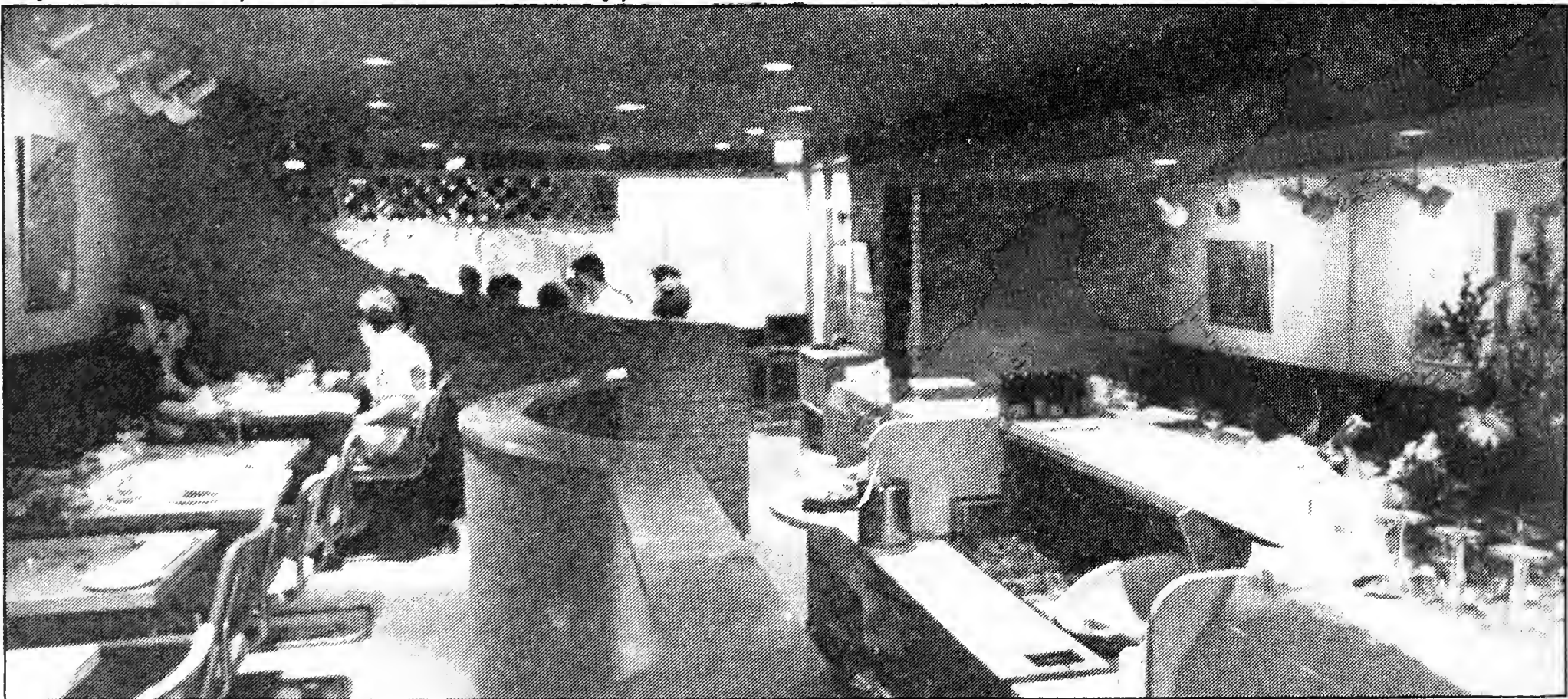
At the end of December, Neighbours owners are opening in chi-chi Yorkville a 2-storey gay bar with dance floor, called Gunars, and a restaurant, Six Persimmons, which they expect to be more sophisticated, more expensive, and probably less gay than the Church Street restaurant.

The Ontario Status of Women Council recently reported that most of Toronto's major restaurants refuse to hire women as waiters, thus breaking the Ontario Human Rights Code. Both Crispins and Neighbours, I'm glad to report, say they do employ women to wait tables and not just as "hostesses."

All three restaurants, along with the Cavaliers and Katrina's, are members of the Lambda Business Council, and activists report that all three have contributed financially to the gay community. The key differences: go to Dudes with your best friends; to Neighbours with last Saturday's trick for your second date; and to Crispins with Uncle Jack and Aunt Martha when they're visiting from Etobicoke. □

*Crispins, 64 Gerrard St E, 366-4136.  
Dudes, 10 Broadalbane, 923-6136.  
Neighbours, 562 Church St, 924-1972.*

**Neighbours:** "We want everyone who's here to be comfortable with the gays who are here."





# ANDREW HODGES:

As the real 1984 approaches and becomes just another calendar year, one thing is certain: there will be no lack of voices claiming to draw political lessons from George Orwell's book. Indeed, the election posters for Mrs Thatcher's Conservative Party have already suggested that we should believe Labour policy to be leading Britain into an Orwellian nightmare. *1984* has sold millions of copies; it is a standard text for school examinations. But what does it hold for us?

A number of Orwell's suggestions have become reality; a number have not. That is not the point. The real value of the work is as a modern *Gulliver's Travels*, as serious political satire, and in particular as a thesis on the politics of language. It was Orwell's idea that language was not simply a means of communicating thought, in the way that an open road affords space for every kind of traffic. Rather, language could be more like a railway system, with a laid-down schedule which could convey only ideas of a defined shape and size, fitted into the compartments which the managers provided. Only these right ideas could ever be used.

But Orwell's target was narrow and distinct: not the language of everyday conversation, but the official languages of his own class and time, the British educated middle class of the 1930s and 1940s. Wartime censorship, Communist Party theory, military euphemism, *Times* leaders and newsreel journalism — every case involved its own *trahison des clercs* in which state violence of revolting enormity could be justified or concealed by the manipulation of language. It was his thesis that language was not merely symptomatic of engineered thought; rather, that language *determined* what thoughts it was possible to have. "How could they believe it?", "How could they accept it?", Orwell asked of his contemporaries, and his answer was that once they had accepted a political language, then their thoughts could not be other than would fit inside its concepts.

It was a small step for him to suggest in *1984* that the State might consciously impose its official language upon its servants with that very objective in mind. This was a major theme of the book, summed up in its definition of "Newspeak," the officialese of the Anglo-American superstate. It was its purpose that:

...the expression of unorthodox opinions, above a very low level, was well-nigh impossible. It was of course possible to utter heresies of a very crude kind, a species of blasphemy. It would have been possible, for example, to say "Big Brother is ungood." But this statement, which to an orthodox ear merely conveyed a self-evident absurdity, could not have been sustained by reasoned argument, because the necessary words were not available...

The modern Newspeak of "extremist," "moderate," "security," has continued to keep Orwell's political critique as alive as ever. But our reaction to Orwell's ideas must necessarily be more critical. In *1984*, it was possible to escape from the official thought by means of

"The ultimate dreadfulness of Orwell's novel was a system where love was to be a crime, where lovers could not even be seen to touch, where the smallest sign of affection was a political gesture. How many readers have considered that all of this was so for homosexual lovers in the real world of 1949? of 1959? Of 1979?"

## TOWARDS 1984

ordinary language, the old English language, associated with good old ordinary decent things and feelings. Orwell seems to have thought the common language of his day to be a perfectly adequate vehicle for thought. But was it? Was it only the official, or state-imposed, language that constrained what it was possible to think? Clearly we can see that it was not: in Orwell's own description of Newspeak, he wrote:

*In somewhat the same way, the Party member knew what constituted right conduct, and in exceedingly vague, generalised terms he knew what kinds of departure from it were possible. His sexual life, for example, was entirely regulated by the two Newspeak words "sexcrime" (sexual immorality) and "goodsex" (chastity). Sexcrime covered all sexual misdeeds whatever. It covered fornication, adultery, homosexuality, and other perversions, and, in addition, normal intercourse practised for its own sake...*

Millions of readers must have swallowed unquestioningly Orwell's definition of homosexuality as a "perversion," together with the connotations of "immorality" and "normal" — just as they would have gone along with the use of "he" in that paragraph to imply (as a "rule of grammar") a person of either sex. Why not? These were the available concepts, the "proper words" that English had to offer. Whether Orwell intended this classification consciously or not is beside the point; in either case this was simply the ordinary written English of 1949, in which sexual expres-

sion had to be packaged and valued by a tiny range of nasty words.

To be more precise, a writer who was explicitly sensitive to value-judgment might, by a sufficiently laborious discussion, avoid the unconscious communication of received ideas. Thus in 1948, the authors of Kinsey's *Sexual Behavior in the Human Male* had been able to use the word "homosexual" in a very precise sense, carefully detached from the connotations of "abnormal." It was no easy task, as they themselves explained, and one which met with profound resistance from the "scientific" world as well as from popular opinion. But for those without access to the language of academic authority, words imposed the bounds of possible thought, in which "queer is good" was almost as self-evident an absurdity as "Big Brother is ungood."

Another observation to be made on reading *1984* is that all those features of the State which Orwell presented in imagination as the most deeply appalling were none other than those which, in 1949, were being experienced in reality by homosexual people in Anglo-America. Not only the commonplaces of censorship, blacklisting, guilt by association; not only imprisonment on police say-so; but compulsory drug treatments, castrations, electric shocks, even brain surgery; the implication and betrayal of friends or lovers; the required confessions of thoughtcrime in the dock. Worst of all, according to Orwell's book, defiance

was robbed of all meaning when history would never know nor care, when the past would not even be known to exist.

But Orwell would never have perceived the connection. And we too are so well trained to think of homosexual oppression as not counting, not mattering, not being "real" politics or history, that it seems fanciful to make the comparison, a slur on "real" political martyrs. But this training is itself performed by the available language, which has defined homosexual expression as a "non-political" form of dissidence, as a "social" or "psychological" or "medical" problem. Perhaps most poignant of all is the fact that Orwell chose as a symbol of escape from the official system the drama of a spontaneous heterosexual affair. For the millions of readers, the ultimate dreadfulness of *1984* has been brought home as the system where love was to be a crime, where lovers could not even be seen to touch, even to know each other for fear of the State; where the smallest sign of affection was a political gesture. And how many of them have considered that all of this was so for homosexual lovers in the *real* world of 1949, of 1959, of 1969, of 1979? Indeed, our position is in a sense worse than that of Orwell's rebels, who at least had the cultural resources of "ordinary language" in which to express their spontaneity. But for us, the ordinary language of sexuality is something that must be fought for: childhood training and cultural values discarded and a second language learned in order that spontaneous feeling can be realized.

And yet, for that very reason, one cannot but be cheered by reading *1984*. The figure of Winston Smith was brought to say and believe that "Big Brother is good," just as so many of us have succumbed to "Queer is bad," yet so many of us have not given in. Not only have we continued to utter the "crude heresies" that the old available words allowed, but we have, since 1949, since 1969, found new words, new images, new language to express ourselves. So often we are immersed in conflicts over what seem mere words: our words (the straightforward use of "gay") are hated; the available "ordinary" words ("promiscuous," for instance) constrict a million different experiences into the straightjacket of one foolish epithet; the official words of psychology and of law degrade and imprison thought as well as people.

Yet we are gaining: with an ever-expanding vocabulary of word and picture, poetry and history, music, film and art. Orwell, against his own will, reminds us that the expansion of language is no ignoble cause, nor some unreal shadow of "real" politics, nor our own strange peripheral problem.

*1984* has touched so many people because it touches the heart of things that matter. That is its lasting integrity and heroism — and that is ours, too. □

Andrew Hodges, co-author with David Butler of *With Downcast Gays: Aspects of Homosexual Self-oppression*, is working on a biography of mathematician Alan Turing.



## SERVANTS OF THE EMPIRE

Lytton Strachey's phrase "Eminent Victorians" has become the standard term to describe those 19th Century worthies whom we see in a different light and evaluate on different terms than did their contemporaries. Four recent biographies chronicle the fortunes of as many luminaries, each of whose lives testifies to the diverse forms of Victorian conformity, repression and rebellion.

General Charles Gordon, who made his name in British military expedition in China and Africa and died defending Khartoum, probably never understood the erotic undertones of his liking for boys (he founded a chain of "Gordon Boys' Homes"). "He was particularly fond of boys," wrote the author of *Eminent Victorians*. "Ragged street arabs and rough sailor lads. They made free of his house and garden: they visited him in the evenings for lessons and advice; he helped them, found them employment, and corresponded with them when they went into the world. They were, he said, his *Wangs*. It was only though a singular austerity that he was able to afford such a variety of charitable expenses." ("The presence of ladies," Strachey added, "filled him with uneasiness.") This is all the more intriguing if one realizes that "wang" is an English slang term for masturbation.

The poet Gerard Manley Hopkins, a more self-aware man, agonized over his homosexuality and sublimated his desires in the rigorous, almost masochistic regimen of the Jesuit order, and in his overly-mannered poetry. "I make no secret I look forward," he once said, "with eager desire to seeing the matchless beauty of Christ's body in the heavenly light."

Hopkins' poem "The Windhover" shows as well as any his ambivalence about his own conscious repression: "My heart in hiding/Stirred for a bird — the achieve of, /the mastery of the thing!" Paddy Kitchen's study shows the strain put upon Hopkins by his chosen "hiding," but she does not go so far as to make the simplistic claim (as some have) that Hopkins would have been a better writer had he not become a Jesuit. (He might not have been a writer at all.) She also provides an account of Hopkins' friendship with the poet Digby Mackworth Dolben — young, handsome, homosexual, Catholic — who died tragically before he was 20.

Dolben's fervor for God and boys, which influenced Hopkins, was ultra-Romantic to the point of morbidity. His unhappy preoccupation with the "sordidness of things" exasperated the poet Robert Bridges, and one cannot help sympathizing a bit with Bridges' remarks: "The reading of these poems



Counterclockwise from top: Charley Gordon, Water Pater, and Sir Richard Burton

The lives of these four men show the various careers that upper-class and upper-middle-class queers often followed: the Church, the military, the academic life, foreign adventuring. Hopkins, Pater, Gordon and Burton were among the most distinguished of a great many.

Both Ms Kitchen's book on Hopkins and Michael Levey's on Pater are well-written studies which deal frankly with the sexuality of their subjects. Levey's volume, however, does not entirely supercede AC Benson's fine study published in 1906. Trench's *Charley Gordon* provides, of necessity, less personal information about the somewhat enigmatic general, "a much loved, infuriating eccentric."

Michael Hastings' *Sir Richard Burton* is the only one of the four biographies to fall below what one has a right to expect. Hastings, a novelist, apparently cannot write clear, straightforward English and his style is often both irritatingly pretentious and ridiculously vulgar. He tries hard to be witty, but is totally without wit, and his long, silly, convoluted chapter titles soon become unendurable. (One of them reads: "Not that his light failed, nor enough swallows aimed south justified winter, ichance an unfocussed gloom and the feeding hesitancy of 'tswit tswit', on the timber sill.") As a whole, the book is much inferior to Byron Farwell's longer biography, *Burton*, published in 1963.

Hastings does bring out the fact that Burton planned to use, in his expanded and annotated version of the Persian erotic manual *The Perfumed Garden*, extensive extracts from the work of the early homosexual emancipationist and theorizer Karl Ulrichs. Burton may have met Ulrichs, as Ulrichs lived in Naples where Burton frequently stayed. We shall never know the outcome of the collaboration: *The Scented Garden*, as the unexpurgated book was to be known, was consigned to the flames with everything else when Isabel Burton did the decent thing and built her bonfire.

Ian Young □

makes one see why schoolmasters wish their boys to play games, and one is forced to confess that writers, whose books can lead a boy of 17 to think in this vein of false fancies and affected sentimentality, are as poisonous as simple folk hold them to be."

Less furtive than Gordon or Hopkins, no two characters could seem more different than Sir Richard Burton, who charged around much of the world investigating bizarre circumcision customs, male brothels, the history of swordsmanship and the source of the Nile, scribbling long, sloppy books all the while; and Walter Pater, who laboured long over the stately prose of his fiction and his studies of the

Renaissance, and in whose life the most dramatic incident was his growing of a mustache in 1860.

Pater and Hopkins were certainly homosexual; Gordon too, though his feelings were far more repressed. The extent of Burton's involvement in the sexual practices he chronicled (in his report on Karachi brothels and his well-known "Terminal Essay" to *The Arabian Nights*) remains something of a mystery, as his extensive journals and unpublished manuscripts were burned by his puritanical wife immediately after his death. It seems unlikely, though, that a man of Burton's pagan and experimental mind would draw back from activities that obviously fascinated him.

**The Case of Walter Pater** by Michael Levey. Thames & Hudson (Oxford in Canada) \$29.75. 1978.

**Gerard Manley Hopkins** by Paddy Kitchen. Hamish Hamilton (Nelson in Canada), 1978. \$20.95.

**Charley Gordon: An Eminent Victorian Reassessed** by Charles Chenevix Trench. Allen Lane (Penguin in Canada), 1978. \$19.95.

**Sir Richard Burton: A Biography** by Michael Hastings. Hodder & Stoughton (Musson in Canada), 1978.



# ADRIENNE RICH: THE MUSING OF A MIND

**The Dream of a Common Language: Poems 1974-1977** by Adrienne Rich. W W Norton & Co (McClellan & Stewart in Canada) 1978.

"The entire history of women's struggle for self-determination has been muffled in silence over and over. One serious obstacle encountered by any feminist writer is that each feminist work has tended to be received as if it emerged from nowhere; as if each of us had lived, thought, and worked without any historical past or contextual present. This is one of the ways in which women's work and thinking has been made to seem sporadic, errant, orphaned of any tradition of its own." (Adrienne Rich, *On Lies, Secrets, and Silence*)

Every "venture is a new beginning," every age has to "make it new," and every poet has to struggle with language, but the struggle is a particularly bitter one for women poets. One of the implications of a male literary tradition is the fact that the centre of human consciousness is usually male. We, as women readers, are cheerfully told that that ought not bother us, "For 'man' read 'mankind' for the purposes of the poem; and for the purposes of living, for 'man' read 'woman' — and if that seems nonsensical, well such personal involvement in a work of art is probably bad criticism."

Adrienne Rich's first book of poems, *A Change of World* (1951) was well within the male literary tradition. Auden's remarks in his "Foreword" to the book now come across with a painful irony. "The spectacular events of the present time must not blind us to the fact that we are living not at the beginning but in the middle of a historical epoch... Miss Rich, who is, I understand, twenty-one years old, displays a modesty not so common at that age, which disclaims any extraordinary vision... Craftsmanship includes... matters like proportion, consistency of diction and tone... Miss Rich's poems rarely fail on any of these counts. ... They make no attempt to conceal their family tree..." That last remark particularly hardly needs illustration.

In one of the most exasperating articles I've read on Adrienne Rich's poetry, Robert Boyers laments her lapse from that "blend of instinct and learned wisdom" to "giving herself to the performance of 'something very common, in my own way'" (*Adrienne Rich's Poetry*, p 161). The 1969 volume, *Leaflets*, is supposed to mark the beginning of the "decline." He's shocked by her "rejection" of the old masters and quotes the lines from "In the Evening," "The old masters, the old sources, / haven't a clue what we're about, / shivering here in the half dark 'sixties'" and doesn't understand why such an act of rebellion might be necessary. We use words, but words "use" us and have all the power behind them that derives from the ways in which they've been used before. "The question is which is to be master — that's all," words or women. "Only where there is language is there world."

Words come into a poem from outside, from some sort of a cultural context, which often excludes women's experience. Where the words and the

experience don't match, that very dissonance can be used as a means of showing exactly what's wrong. Nancy Milford's article gives several excellent examples, including the jagged and half-broken lines from the poem, "Night-break," "Something broken / Something / I need / By someone / I love / Next year / will I remember what / This anger unreal."

And it's not just that words won't cooperate in terms of sound and syntax, they make what is most familiar and deeply felt into something strange and monstrous. The lines from *Snapshots of a Daughter-in-Law* about the woman who is "at least as beautiful as any boy / or helicopter" have been quoted frequently. It's the recalcitrancy of words that makes her so incongruous and that keeps her in the future. But the androgynous being of *Diving Into the Wreck*, which was published in 1973, ie ten years later, is presented to the reader without any fuss at all. "This is the place. / And I am here, the mermaid whose dark hair / streams black, the merman in his armored body / We circle silently about the wreck / we dive into the hold. / I am she: I am he" (ARP p 67). If the reader is startled, then it's up to her to adjust her ears and look again.

There's the same kind of difference between her description of Caroline Herschel in *The Will to Change* (1971) and Marie Curie in *The Dream of a Common Language: Poems 1974-1977*. The earlier poem begins "A woman in the shape of a monster / a monster in the shape of a woman / the skies are full of them." About Marie Curie she simply says:

Today I was reading about Marie Curie:  
she must have known she suffered from  
radiation sickness  
her body bombarded for years by the element  
she had purified  
It seems she denied to the end  
the source of the cataracts on her eyes  
the cracked and suppurating skin of her  
finger-ends  
till she could no longer hold a test-tube or a  
pencil

(*The Dream...* p 3)

To be able to talk about the heroic in a

woman in such a matter of fact way and to get the heroism and the pain across is an extraordinary achievement. The words no longer have to be placed in a peculiar context and forced to yield the meaning required. They're just doing their job. It's her language. Or again, consider the complete simplicity of the diction of the "Twenty-One Love Poems" written by a woman to a woman. One of their chief strengths lies in the fact that they do away with the prescribed attitudes that form a part of the male tradition.

And this is she  
with whom I tried to speak, whose hurt,  
expressive head  
turning aside from pain, is dragged down  
deeper  
where it cannot hear me,  
and soon I shall know I was talking to my  
own soul.

(*The Dream...* p 35)

The point is that this book addresses itself to women first, and to men only secondarily, and in a way that would have been difficult thirty years ago. I'm not detracting from Adrienne Rich's achievement. That this is possible is, in fact, part of her achievement. What I am getting at is the relationship between poet and audience. Consider her own remarks in "When We Dead Awaken: Writing as Re-Vision" (1971). "No male writer has written primarily or even largely for women, or with the sense of women's criticism as a consideration when he chooses his materials, his theme, his language. But to a lesser or greater extent, every woman writer has written for men even when, like Virginia Woolf, she was supposed to be addressing women. If we have come to the point when this balance might begin to change, when women can stop being haunted, not only by 'convention and propriety' but by internalized fears of being and saying themselves, then it is an extraordinary moment for the woman writer — and reader." (*On Lies, Secrets, and Silence*, pp 37-38).

The dream of a common language cannot be realized by a poet working in isolation. She requires the collusion and collaboration of her readers. She can

speak to them, if they are willing to listen. She can express for them what it is that they feel and willingly undertake the struggle with words, if they are willing to admit that they do feel and are willing to explore their own emotions. Elvira Shatayev was the leader of a woman's climbing team. All the women died in a storm and later Shatayev's husband found the bodies and buried them. There's something about this story, I think, that would make most women uneasy. Certainly it does me. But it takes Adrienne Rich to explain calmly and gently and without rancour exactly what is wrong.

You come (I know this) with your love your loss

...  
to give us burial in the snow and in your mind  
While my body lies out there  
flashing like a prism into your eyes  
how could you sleep

You climbed here for yourself  
we climbed for ourselves

When you have buried us told your story  
ours does not end we stream  
into the unfinished the unbegun  
the possible

(*The Dream...* p 5)

The last word, the defining word, the word that leads into the future, in any human being's story surely belongs to that human being. In the poem "Paula Becker to Clara Westhoff" Paula says

But what was funny  
in the dream was, Rainer had written my  
requiem  
a long, beautiful poem, and calling me his  
friend.

I was your friend  
but in the dream you didn't say a word.  
In the dream his poem was like a letter  
to someone who has no right  
to be there but must be treated gently, like a  
guest  
who comes on the wrong day. Clara, why  
don't I dream of you?

(*The Dream...* pp 43-44)

The poem that the book takes its title from is "Origins and History of Consciousness."

No one lives in this room  
without confronting the whiteness of the wall  
behind the poems, planks of books,  
photographs of dead heroines.  
Without contemplating last and late  
the true nature of poetry. The drive  
to connect. The dream of a common language.

(p 7)

And the achievement of that dream is, of course, what the book accomplishes. The language has an extraordinary assurance and dignity. It speaks to women. Not that the fulfilment of the dream obviates the possibility, and indeed, the need for change. That would be death, a rigid "order" of which the essence would be the petrification of everything living. Rich expresses it better. These are the closing lines from her book of poems.

Vision begins to happen in such a life  
as if a woman quietly walked away  
from the argument and jargon in a room  
and sitting down in the kitchen, began  
turning in her lap  
bits of yarn, calico and velvet scraps,  
laying them out absently on the scrubbed boards  
in the lamplight...

Such a composition has nothing to do with  
eternity,  
the striving for greatness, brilliance —  
only with the musing of a mind  
one with her body...

...  
with no mere will to mastery,  
only care for the many-lived, unending  
forms in which she finds herself,  
becoming now the sherd of broken glass

...  
and now the stone foundation, rockshelf further  
forming underneath everything that grows.

(*The Dream...* pp 76-77)

Suniti Namjoshi □



# BODY, STATE AND CRIMINAL

This is the second and concluding part of a review of twelve films at the Toronto Film Festival that are concerned with power and systems of social control.

1977 was perhaps the classic moment of terrorism in West Germany. One event of that year stands out as the supreme example of the determination, and the power, of the terrorists: the kidnapping and execution of Hans Martin Schleyer, the Mercedes Benz magnate.

*Germany in Autumn* opens with Schleyer's funeral in Stuttgart. It's a state funeral in every sense of the word: government and corporate heads fill the first twenty pews of the cathedral; a massive choir performs the Mozart *Requiem*; outside, Esso flags fly at half mast over the heads of regiments of soldiers; and at an adjacent convention centre a supervisor briefs an equally massive throng of waiters on the proprieties of serving at this most important of funeral banquets. In quite another part of town, the Mercedes factory has been draped in corporate flags done up in black for the occasion. The media are ushered in to view the astonishing sight of thousands of auto workers — 95% of whom are foreigners on work visas — standing before closed circuit televisions watching the funeral taking place across town. The funeral ends, and the factory loudspeaker announces that the assembly lines will be halted for three minutes of silence. The churchgoers head off to their banquet, and the assembly lines start up again.

*Germany in Autumn* is the collective effort of eleven filmmakers who decided, late in 1977, to assemble a series of filmic essays that would attempt to come to terms with the hysteria that had overcome their country in the previous year. Rainer Werner Fassbinder, with characteristic iconoclasm, opted out of the collective project, and offered a half-hour segment of his own. Those minutes are the most cogent exploration I've seen of the penetration of power into personal social relations. The camera alternates between recording heated discussions Fassbinder has with his mother and chronicling the deteriorating relationship he has with his lover.

Fassbinder and his mother argue about the state's reaction to the terrorist acts that are becoming regular occurrences.

**Germany in Autumn** directed by Alf Brustellin, Bernhard Sinkel, Rainer Werner Fassbinder, Alexander Kluge, Beate Mainka-Jellinghaus, Maximiliane Mainka, Peter Schubert, Edgar Reitz, Katja Rupe, Hans Peter Cloos, and Volker Schlöndorff. West Germany, 1978.

**Knife in the Head** directed by Reinhard Hauff. Bioskop Film/Hallelujah Film. West Germany, 1978.

**The Main Actor** directed by Reinhard Hauff. Bioskop Film/WDR Köln. West Germany, 1977.

**Avoir Seize Ans** directed by Jean-Pierre Lefebvre. Cinak. Quebec, 1979.

**SCUM** directed by Alan Clarke. Boyd's Co. Great Britain, 1979.

**Tattooed Tears** directed by Nick Broomfield and Joan Churchill. Churchill Films. USA.

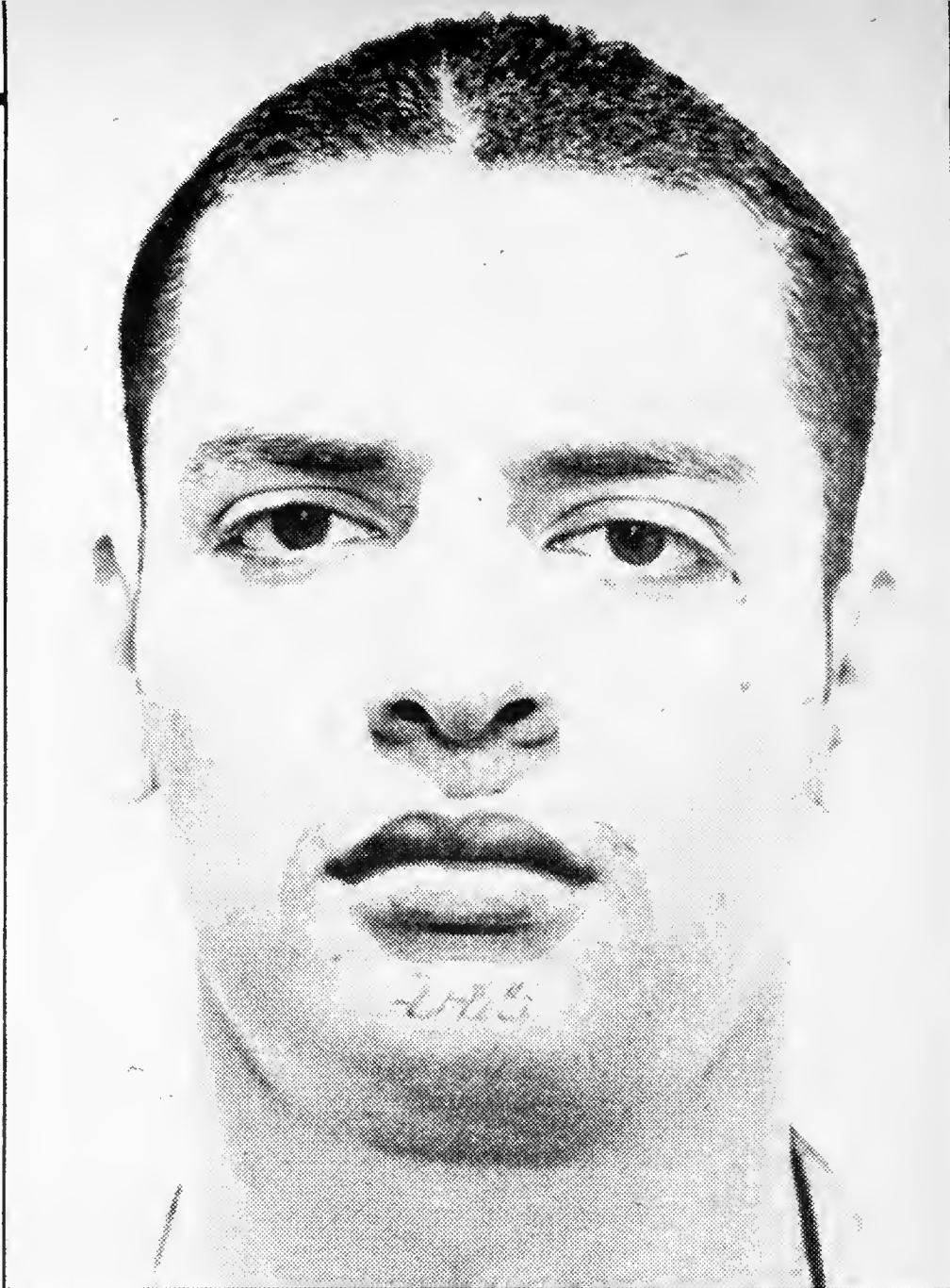
ces. A plane is hijacked, and the government considers blowing it up with everyone — terrorist and victims — inside. Phone numbers are set up in every city for people to call and anonymously report on suspicious activities of their neighbours and acquaintances. The police are given power to enter anyone's home at any time. Every citizen is issued an identification number, which the police can demand and by telephone gain access to the computerized data bank that stores files on all West Germans... The discussions go on and on, but eventually the absurdity of the liberal intellectual position of Fassbinder's mother is made clear: "Criticism of state power is necessary — essential — in a democracy," she says. "But is it not possible here."

Fassbinder's radicalism, on the other hand, offers little comfort or reassurance. His life becomes increasingly poisoned by the general malaise of the populace. After his friends call with news, he runs to the toilet to puke. He begins to rebuke his lover, orders him around. And as his anger, fear and frustration with the external situation become increasingly displaced, he turns to beating up his lover regularly.

The film moves on through a disjointed and Brechtian series of vignettes. Newsreels of Nazi Germany are set against shots of contemporary police manoeuvres. Horst Mahler, imprisoned co-founder of the Red Army Faction, discusses terrorism as a political tactic. The hysteria spreads. A television production of *Antigone* is reviewed by a censor board because it might suggest pro-terrorist sentiments. The producers offer a series of disclaimers, including a hilarious final shot of the cast, production crew, writers, and television executives standing before the camera and disavowing "all forms of violence." The government stands firm and orders it off the air: "It's not made distant enough," snorts a minister. "It's too topical — the viewers wouldn't understand it." The last scenes of the film are about the burial of three captured members of the Baader-Meinhof terrorist gang, who had been "suicided" in Stammheim prison. When at last a cemetery is found that will accept them, the funeral inevitably becomes a battleground between the masked mourners and — again — hundreds of police officers.

*Germany in Autumn* demonstrates very clearly that power relations are not somehow removed, external to our everyday lives. At one point, a woman walking late at night is attacked by a man. Another woman in a passing car frightens him off, and takes the victim home to be comforted. In another scene, a terrorist, dressed in the faceless manner of a businessman, enters a woman's flat and — without being violent — solicits water and food. His presence is one that is immediately and deeply felt by us. These scenes, like those that display more traditional forms of power — such as the police — resonate to the extent that they do because they lay bare fundamental structures of dominance in our society.

I remember only vaguely the events of 1977 which this film addresses. What trickled down through the news media



**Tattooed Tears:** the modern prison and the technologized body

was information — real situations that had been commoditized, made into discrete "events" that could be exchanged in the global media market. It takes a work of art to communicate the emotion that suffuses day to day affairs. What *Germany in Autumn* above all communicates is what oppression feels like.

*Knife in the Head* was made in the same year as *Germany in Autumn*. It's a more conventional narrative of a scientist who is shot in the head during a police raid on a "radical" urban youth centre. When he comes to, Martin has lost his memory, his language, and his motor skills. To justify their shooting him, the police attempt to prove Martin is a terrorist. The hospital — a structure of a size and bleakness that could exist only in Germany — becomes a battleground on which police and Martin's friends fight to reconstruct Martin's past before his memory returns. The sterile and regimented environment of the hospital becomes as well a figure for a society that has ultimate control over the very bodies of its members.

These horrific scenes are not as distant from us as they might at first seem. We have all been closely in touch with moments in which bourgeois justice has been suspended: for Americans, the anti-war movement; for the British, the experience of Northern Ireland; for Canadians, the FLQ crisis and implementation of the War Measures Act. Most of us can recall feeling what it meant to be totally vulnerable to those in power. What makes these moments extraordinary is not the fact that the State has increased its power — but rather our realization that it has always had that power, and that it will take off its gloves to retain it.

The director of *Knife in the Head*, Reinhard Hauff, also sent another film to the festival, *The Main Actor*. It's the story of a fifteen year old boy who is "discovered" by a filmmaker. While Pepe's immediate entrance into the film

industry frees him from his stifling family life — and in particular from a brutal relationship with his father — he quickly discovers that his new circumstances are at least as exploitative. The film director and the media become nothing more than fathers in a new costume. Pepe rebels, and the film details his transformation into a consummate reprobate: he smashes the windshield of the director's car, sets fire to the cinema at the premiere of the film he stars in, and defaces and rips down posters with his picture on it. *The Main Actor* is a splendid and witty portrait of a youth's rebellion against adult control.

The Québécois film *Avoir Seize Ans* (To Be Sixteen) carries the subtitle *Anatomy of a Civilization, Part I*. It too is about youth, but most particularly about schools and all that they represent: the consumption of knowledge under cold florescent tubes, cut off from life.

Most of the high schools asked to participate in this film refused. The one we end up with is typical enough though. The slow pans of the camera spare no detail of a school done over entirely in horrid Sixties institutional colours, with lines painted down the centre of the hallways to separate one direction of foot traffic from another. Louis is a lanky boy who has had about enough of pseudo intellectual teachers who, because they talk about Marx and Freud and Darwin, lend an air of "intellectual freedom" to the school. Like Pepe in *The Main Actor*, his solution is to become a vandal, and even, in some ways, a bit of a terrorist. He begins to send ultimatums to the principal — shape things up around here or things are going to get tough. The school retaliates by searching all the lockers. Then one night Louis breaks in, dirties the ever-so-neat desks, smashes the clock, smokes a joint in the teacher's desk, throws out all the files and sprays



F(E)LQ — Quebec (Students) Liberation Front — on the walls.

The school of course suspends him at once, along with a number of his friends. An entire structure lies in wait for such infractions as these, and it is called into play to "teach the boy responsibility." Louis is "counselled" by the principal, the police, legal aid, a social worker, and his parents in a series of interviews done with remarkably graceful irony. A group of "taxpayers" meets to discuss the "situation" at the school.

The film meanders on at a pace we've now become accustomed to, through a veritable Sears catalogue of unbearable situations within Louis' family — all of whom are intent on "understanding" his "problem." In return for the promise of docility, he is in the end assured affection from his family and

then, about "things as they are," in a British Borstal (a correction centre for adolescent males) so much as it is a narrative of institutionalized violence. The ostensible story — that of a power struggle among the inmates — is far less important than the interconnected series of power relations between and among inmates and staff.

*SCUM* is at once a highly polished and disarmingly brutal film. At the superficial level of description, it is a caricature — and at times almost a sensationalistic one. But as an anatomy of discipline, it is an articulate statement. One of the young men says to the chaplain at one point that more criminal acts are imposed on prisoners than by criminals on society. What the remark suggests among other things is a continuum of violence: a structural similarity between power relations in the

night, and then dismantle and very nearly set fire to the dining hall. The reaction of the administration is predictable: every boy has his faced bashed against the wall by the guards. It would be a mistake for us to think of this brutality as "senseless," as have many members of the London press, and a British MP who has called for an investigation. On the contrary, it makes eminent sense. Social relations in prison differ from those outside only by the degree of sophistication with which the body is disciplined and controlled.

If *SCUM* is about a prison in which there remain vestiges of a penal tradition centred on torture of the body, *Tattooed Tears* is about a prison that is the epitome of reform practice. In Britain, corporal punishment is still the norm. In California, that super-civilized, high-tech wasteland, the imprisoned body undergoes an astonishing array of technological manipulation and "torture" — yet not a drop of blood is allowed to be spilt.

When I was a boy in Vacaville, California, there sprawled, a few orchards away, an immense prison for juveniles. That institution has since been euphemistically renamed a Youth Training School. Here young men of the same age as those in *SCUM* are ostensibly set straight in their ways.

*Tattooed Tears* is a documentary investigation of precisely that place. Its brilliance cannot be overstated; nowhere have I seen cinéma vérité more sensitive to the contradictions of its subject matter. Most of the inmates — and most of the staff — of this prison masquerading as a school are black or chicano. One of the black instructors gives a lecture about the advantages of living in America rather than the USSR or China: "Over there, they give you basic needs. You can eat, sleep, shit and piss — just like here. But it's more sophisticated than that. We can have cars, swimming pools, whatever we want. But by virtue of that sophistication, we have to be very careful about policing the people... Over there, they don't have penal systems — they just blow away their maniacs." In another classroom, illiterate kids from the streets of Oakland and LA are sitting at desks outfitted with tapes and slide screens. A boy pushes a button, and Muzak flowers from the speakers; then, "Hi, my name is Marie, and for the next half hour I'm your instructor." "Marie," with the help of a series of slides, teaches the boy how to use as hammer.

On Sundays, they're all led off across a courtyard where riot police are training to attend a service given by a white fundamentalist minister. The irony of this scene is overwhelming — yet it is no more demonstrative of the lack of communication between staff and inmates than any of the other encounters we see. Residence psychologists speak in a language that their charges could never begin to understand. The petty bureaucrats who appraise the progress of the young prison inmates have all the expertise or understanding of youth of a parents' group investigating the reading materials in public schools.

The inmates' resistance to this environment is strong, and of necessity imaginative. Like the Vietnamese during the US involvement in Indochina, the prisoners of the YTS are at the mercy of the overpowering deviations of millions of dollars of technology. In both situations, science acts as a grid forcibly placed over people's land or bodies. A boy named Steve, for example, torments the guards by mutilating his body and

then tying the cell door shut with a blanket. The guards and psychologists — a full eight of them — put on masks and shoot tear gas into the six foot square room. Steve is removed to the infirmary. He refuses medical treatment, for he knows very well that his single weapon is precisely the legal prohibition against the wounding of prisoners. In these circumstances, suicide — the denial of life on its present terms — is a revolutionary act, and one not tolerated by those in power. The guards are infuriated, and put him in a windowless cell, where his body is placed in handcuffs, shackles, and helmet.

How different, finally, is this modern prison from what we now presume to call primitive penal institutions? All that modern reforms — education, psychology, "humane treatment" — have accomplished is the further concealment of the fundamental goal of institutionalized discipline: an increasingly regimented and controlled human body. The introduction of science into that project does nothing if not bolster it. The technologized prison is no less violent than the torture cell.

What is common to all of these films, to a greater or lesser extent, is a critique of power — in this case, the power of the State and its institutions over the members of society. To the extent that these analyses are successful, they are of interest to queers — for to understand the form *other* kinds of oppression take is to gain a clearer idea of our own position in this society.

Alexander Wilson □

Rebels with a cause: Pepe (above) in *The Main Actor*, and Martin in *Knife in the Head*.



condescending approval from his school. Whatever vitality Louis once possessed has been subsumed by complacency.

In his book, *Discipline and Punish: The Birth of the Prison*, Michel Foucault analyses the prison as a technological instrument of power over the body. The history of punishment — particularly that of the last three hundred years — is a trajectory from "an art of unbearable sensations to an economy of suspended rights." The Toronto festival screened a number of films about prisons, two of which, *SCUM* and *Tattooed Tears*, map the latter stages of this development. The first thing to say about *SCUM* is that it is a drama, not a documentary. It is not,

prison and those in society at large. What distinguishes the prison, however, is that there those relations are more highly institutionalized. In *SCUM*, the prison administrators go a long way toward acknowledging this by their vision of the prison as a "microcosm of society" — an environment in which the violence of what they describe as a sick society takes place in an intensified way.

Thus when one of the more frail boys is raped by three other inmates, and later that night opens his chest with a razor blade and drowns in his bloodied bed, the warden calls for one minute of silent prayer and says "sad and unfortunate accidents occur here, just as outside."

The inmates — perhaps in some sense aware that the incident was not an "accident," refuse to eat the following

## Men and women in shorts

*This is the concluding segment of Tom Waugh's list of short gay and lesbian films available in Canada.*

### Films About Gay Men

*Truxx*, by Harry Sutherland (1978). A moving and angry analysis of the famous police raid on a Montreal gay bar and its aftermath, including interviews with two of the defendants. 20 min. National Film Library of Canada, Ottawa.

*A Son of the Family*, by Shawn Selway and the McMaster Film Board (1977). A story of a young man coming out in a family context. The *TBP* reviewer praised its sensitivity but warned that this film, like all those I mention, should be used in a situation where discussion is possible. 29 min. CFDC.

*How the Hell are You?* by Veronika Soul. An experimental film using animation, collage and live action to give a funny and sympathetic portrait of a gay man, a friend of the filmmaker. Short enough for the two screenings it needs. 12 min. \$15. Co-operative des Cinéastes Indépendants, 3684 Boulevard St-Laurent, Montreal, Quebec H2X 2V4.

*Scorpio Rising*, by Kenneth Anger (1964). This pre-Stonewall fantasy about motorcycles, leather, and death comes from the US underground cinema of the Sixties. Not exactly role model material, but stimulates a useful discussion if handled well. Unsettling and colourful. 28 min. New Cinema, 35 Britain St, Toronto, ON M5A 1R7, or Co-op des Cinéastes Indépendants. Other usable Anger films from the same sources are *Fireworks*, (1947), 15 min, the first explicitly gay film of the American Underground; *Kustom Kar Kommandos*



(1965), 5 min, does for cars what *Scorpio Rising* does for motorcycles but without the heavies; *Invocation of my Demon Brother*, (1969), 11 min, esoteric and heavy. None of the films in this guide should be shown to a group without a pre-screening by programme convenors — and that's particularly the case with *Anger*.

*I'm Not From Here*, by Harvey Marks (1978). Through the experiences of a young gay man on the brink of self-affirmation, this perceptive, fictional film explores some of the social consequences and ironic possibilities of the closet. 30 min. National Film Library of Canada, Ottawa.

*Portrait of Jason*, by Shirley Clarke (1967). A famous feature-length documentary portrait of a black gay man. If you think a 105-minute monologue has the danger of being static or boring, try this one. CFDC or the Co-op des Cinéastes Indépendents.

*Paul/David*, by Jack Lemmon and Harry Sutherland (1979). An absorbing educational film about gay men designed for high school audiences by the makers of *Truaxx*. An assemblage of encounters with a Montreal movement veteran, a Toronto teenager, and a straight psychiatrist. Soon to be available. Send enquiries to KLS Communications, 21 The Aberdeens, 100 Bain Ave, Toronto.

*Stamen*, by Connie Beeson (1972). A gay male relationship, documented over a year: meeting, living together, "fantasies and realities"... I haven't seen it, but worth a try since Beeson is a lesbian filmmaker of the lyrical California variety. 6 min. City Films.

*Chant d'Amour* (Song of Love), by Jean Genet (1950). The legendary, long-suppressed masterpiece. An erotic fantasy of men in prison, this film is the most tender, the most brutal, the most erotic gay film ever made. 20 min. \$35. Co-op des Cinéastes Indépendents.

*Lot in Sodom* by James Watson and Melville Webber (1933). Another pioneering film, this retelling of the biblical story of divine queer-bashing uses "symbolic, quasi-erotic tableaux that emphasize the elemental qualities of the story." Its oblique, "avant-garde" language has dated badly, but still worth seeing as an historical document. 27 min. \$40 Co-op des Cinéastes Indépendents.

*Rainbow's Children*, by Lloyd Williams (1974). A stream-of-consciousness assemblage of masturbation fantasies. Explicit eroticism rarefied with superimpositions and intricate editing. Its Seventies date belies a certain Sixties flower-child consciousness. 50 min. \$80. Co-op des Cinéastes Indépendents.

*Dead Youth*, by Donald Richie (1967). Based on a poem by gay Japanese poet Mutsuro Takahashi (featured in *Gay Sunshine* No 31), this exquisite film "about death, time and love" contains the shell of a story about lovers separated by death. 12 min. \$15. Co-op des Cinéastes Indépendents.

*Cybele*, by Donald Richie (1968). This homo-erotically tinged re-interpretation of the legend of a goddess who kills off her lovers is considerably more esoteric than Richie's other film. Also shot in Japan, it is arcane in its language and brutal in its images. 20 min. \$25. Co-op des Cinéastes Indépendents.

*Nudes (a Sketchbook)*, by Curt McDowell (1975). A series of sexual sketches and erotic fantasies by an artist known for his penchant for camp and spoof. "...a highly ambiguous (and fundamentally male) catalogue of sexual probabilities." Not reviewed by

presstime but worth a gamble. 30 min. \$40. Co-op des Cinéastes Indépendents.

*Pornografollies*, by Curt McDowell (1975). Another collection of sketches mostly on sexual themes: "a musical of sorts... a kind of slapdash surrealism." Not reviewed at presstime, but, though McDowell is one of those camp artists not exactly famous for feminist awareness, of possible use in certain situations. 30 min. \$40. Co-op des Cinéastes Indépendents.

#### Films About Lesbians

*Sandy and Madeleine's Family*, by Sherrie Farrell, P. Bruce, and J. Hill (1973). An account and analysis of a protracted and bitter child custody suit in Seattle, recently won, involving two lovers and their families. Includes interviews with their children and other "experts." 28 min. Lower rates for gay groups. City Films, 376 Wellington St. W, Toronto, ON M5V 1A3.

*Home Movie*, by Jan Oxenberg. An ironic collage of home-movies of the filmmaker's childhood, showing her progress from Mother's little girl to high school cheerleader to football-playing dyke, shattering stereotypes along the way. 10 min. City Films.

*Holding*, by Connie Beeson (1971). A film about lesbian love by an American experimental filmmaker. Explicit, structurally intricate, and lyrical. 15 min. City Films.

*Jill Johnston October 1975*, by Lydia Wazana and Kay Armatage (1977). Two Toronto feminists record the visit of the famous American lesbian author. 30 min. \$40. Canadian Filmmakers Distribution Centre, 144 Front Street W, Toronto, ON M5V 1G2.

*Lavender*, by Elaine Jacobs and Colleen Monahan. A warm, positive portrait of a lesbian couple, friends of the filmmakers. 16 min. \$12. McGill University Instructional Communications Centre, PO Box 6070, Montreal Quebec H3C 3G1.

## Erotic sight censors' delight

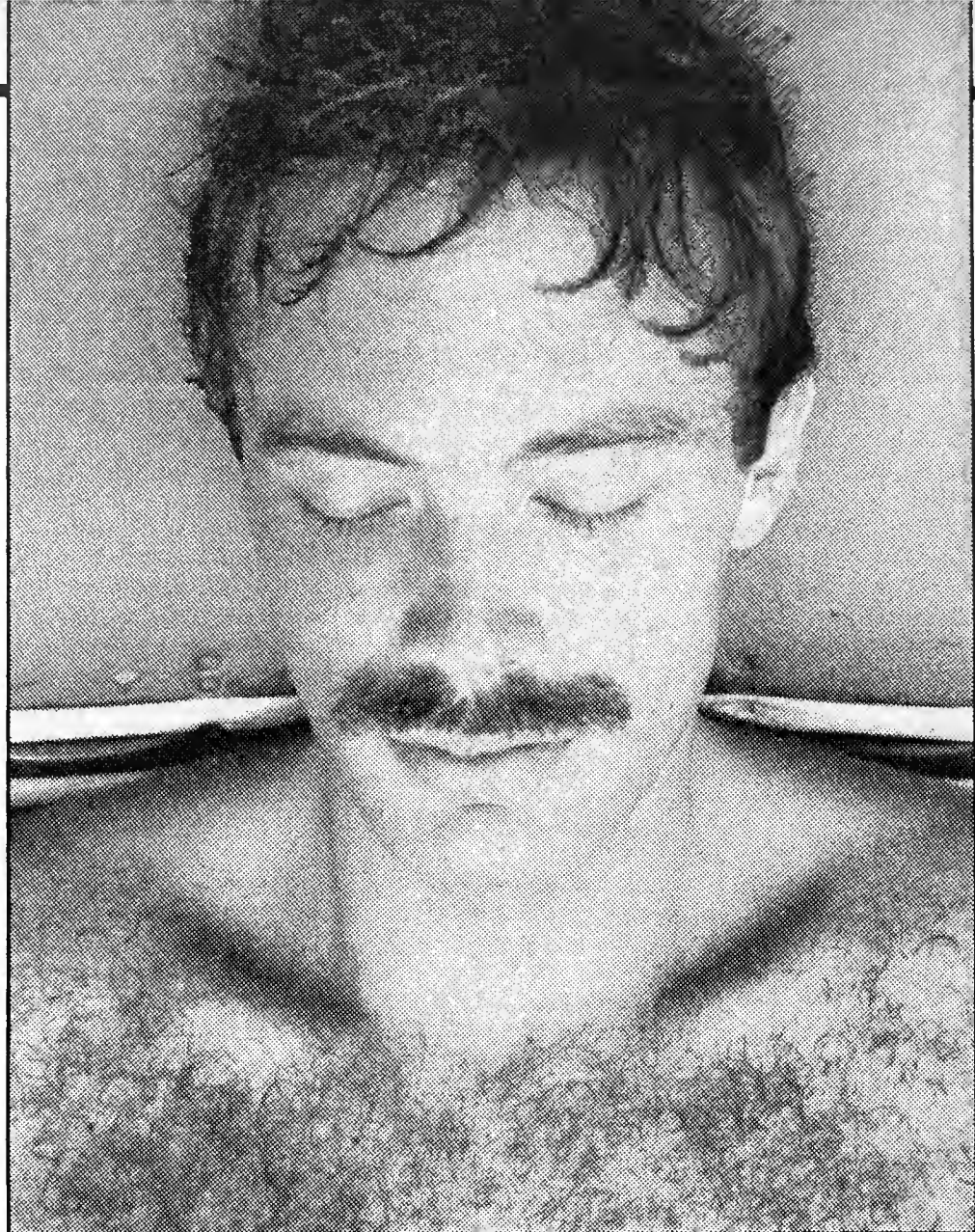
*Fire Island Fever* directed and produced by Jack Deveau. Hand In Hand Films, 1979.

Gay male erotica on film is rising, south of the border, from the ashes of gay male pornography. Without violence, without boredom, without clinical distance, with warmth and character — bit by bit it is coming through.

In Jack de Veau's *Fire Island Fever*, Ron and Rick are renting a summer-house at Fire Island Pines, that resort described in the film as "a perpetual state of horniness accompanied by a complete lack of scruples." In a Cherry Grove restaurant they meet Terry, and, in a National Park Service's nearby "meat rack," Greg. Terry and Greg move in. Jeff, the house's fifth wheel, is into building pyramids in the sand while meditating transcendently, but a friendly drug and the model Matt Harper bring him out of the exotic into the erotic.

The quintet recall their summer indulgences during a Christmas party given in Manhattan by an older gay couple. These "frame" scenes widen yet further our views of a rather narrow gay male subculture.

The acting? Irregular, but understandably so. What "serious" actor can still land jobs in "straight" theatre (consider the Stratford festival, consider even downtown Toronto companies)



*Fire Island Fever*: John Carlo (above), Chris Michaels, Larry Paige and director Jack Deveau

while making erotic flicks? One very good performance, however, comes from Garry Hunt, who plays Jeff. Garry Hunt is a "Straight theatre" professional, and chose not to use a pseudonym.

"I didn't want a fake name on it because I felt so good about it," he told me. "The film has a sense of comedy. It portrays how people, how some people, live on Fire Island. It uses the familiar macho images, but relaxes them to reveal a masculine warmth." He compares the humour to that in *La Cage aux Folles*.

The film is striking for its realistically warm and gradual sex scenes, involving erotic play the way we do it, not the way we'd perform it for cameras. The fantasy-masturbation scene, particular-

ly, understands the gradualness and shifting focus of masturbation fantasy.

"This film makes a heavy statement through comedy and lightness," says Garry Hunt. "It depicts how people live in a specific community. It finds comedy in their idiosyncracies, in the unselfconscious selfishness of each person there. With this film we're beginning to see characters that are fully dimensional."

My testimony: it's the first film I've ever seen to bring a death-silence audience in a New York "porn theatre" to laughter, again and again.

But it's a film we north of the border, thanks to the wisdom of our censorship boards, will never see.

Just you watch, though: they'll let *Cruising* through without a cut.

Michael Lynch □



# BOOKS

## Small town fun

**The Sighting** by John Wynne. Tree Line Books, 1979. \$2.50.

I strongly urge anyone with an interest in gay fiction to read John Wynne's recent chapbook, *The Sighting*. There is nothing else quite like it, for no other writer has experimented with gay experience in the context of our adolescence in straight America in such a direct, sensual and imaginative manner.

Set on the outskirts of a small mid-Western American town, *The Sighting* takes an ordinary evening, an ordinary family, and shoots them through with magic and surprise. Flying saucers and Bela Lugosi rub up against an archetypal drive-in hangout and the sullen voluptuousness of boys and girls on a summer night. The fantasy, and the coarse and funny truths of teenage sexual power-plays counterpoint the tender focus of the story, the developing lust/love of 16-year-old Paul Placer for his 12-year-old (but precocious) neighbour, Brian Krasnov.

Wynne's attention to the minute detail of suburban life lends an hallucinatory edge to his apparently plain reportorial style, and the flying saucers and Lugosi-the-junky seem no more out-of-place than the Friday night horror movies we watched in junior high. The melodrama of the surface plot is neatly tied to the romantic invention of Paul's thoughts. This boy is a wonderful creation, his innocence charged with all that is good in a world filled with bitter teasing and aimless terror.

*The Sighting* is John Wynne's first published fiction, and the inaugural work in a new "Story Book Series" from Tree Line Books.

Gordon Montador

*The Sighting* is available from Glad Day Books, or directly from Tree Line Books, Box 1062, Radio City Stn, New York City, 10019 USA.

## Happy stereotypes

**Happy Endings Are All Alike**, by Sandra Scoppettone. Harper & Row (Fitzhenry & Whiteside in Canada). 1978. \$9.50

During the 50s and 60s the zeal of publishers resulted in the publication of lesbian novels with soap opera plots, a preoccupation with stereotyped characters and occasional descriptive sex scenes. Today, they are classed in lesbian literature as the "pulp." They presented neither a positive nor a political view of lesbiansim, however for many women they were the only mirror by which they could recognize themselves. After reading *Happy Endings Are All Alike*, I couldn't help but wonder how, in 1979, with our lesbian-controlled press books, this one managed to sneak by.

## Our contributors

**Michael Lynch** finds that better movies make for better sex in the moviehouse... **Gordon Montador** has recently traded Toronto for the banal sunshine of Southern California... **Suniti Namjoshi** is a professor of English at Scarborough College, University of Toronto... **Kathy Orlita** is a student of sociology and a member of the Right to Privacy Committee... **Thomas Waugh** teaches film at Concordia University in Montreal and writes for *Jump Cut*... **Alexander Wilson** studies modern literature at the University of Toronto... **Ian Young** is a poet and long-time contributor to TBP.

The author, Sandra Scoppettone, attempts to destroy society's stereotype about lesbians as penis-envying, masculine and unattractive women. Yet at the same time, she tries so hard to portray them as beautiful and intelligent that they become unrealistic. Jaret, the main character, is described in most positive, if not stereotypical, terms: eighteen, very attractive, and off to college. She shows no particular dislike for or anger towards males. Her lover, Peggy, is also positively portrayed, in marked contrast to her older and homely sister, Claire, whose fear of lesbianism is unmistakable. Jaret's mother Kay represents the ideal mother-figure: she quite readily accepts her daughter's lesbianism—or at least doesn't bring to their relationship any difficulties she may have.

I found the characterization of males to be rather curious. Generally speaking, they are gentle, kind, thoughtful, considerate and emotional. The only exception is Mid, who towards the end of the novel brutally rapes Jaret, and even he is explained away as a "distur-

bed teenaged boy." The narrative technique serves to reinforce the notion of Mid as debilitated, since parts of the novel are taken from his diary. But calling a rapist a "mixed-up kid" is grotesque; rape is too real for such description to be acceptable.

The only commendable aspect of the plot is that it centres around the coming-out process of young lesbians, and might therefore be a novel of special interest to younger women. It attempts to deal with the prejudices and pressures dumped on teenagers by parents and particularly by peers. Peggy's sister, Claire, for example, whose academic involvement with psychology suggests that she represents societal norms, is unsympathetic, threatened, judgemental and incapable of viewing her sister's relationship as anything but deviant. She never misses a chance to make a nasty comment.

Ironically, it is the rape scene that serves as a catalyst in bringing about the "happy ending." It isn't until after Jaret has been violated and abused that she reaches the point of rage — and here it

is the familiar rage that accompanies the emergence of a politically aware woman. She is firm in her decision to press charges against Mid, even at the risk of having her lesbianism become public knowledge. (The following day, the town's newspaper screams "Accused Rapist Claims Victim's Unnatural Relationship Responsible.") This decision also threatens her relationship with Peggy.

The mother, at this late point in the novel, is now able to pronounce that (nasty) word "lesbian." Jaret's relationship with her father and her brother becomes closer, and after the expected moment of weakness, Peggy decides to return to the relationship with Jaret.

Badly flawed lesbian novels can't altogether be discarded. But I leave it to the reader to call into question a work that uses as a pivotal narrative device a heterosexual rape, and excuses it as the behaviour of a mixed-up boy. Need I say anything more?

Kathy Orlita

## AESTHETERA

•Recognizing the need for a united front among socialist culture workers, a non-sectarian group of people have called for a large and open-ended meeting tentatively scheduled for the weekend of 16-18 May, 1980 at Trent University in Peterborough, Ont. The organizers hope for broad representation from the culture industry. Potential topics include: the role of cultural producers, the possibility of a socialist union of cultural workers, the nature of a socialist aesthetic in a non-revolutionary society. A more detailed agenda for the meeting will be sent to potential participants by mid-April. For more information, write: George Szanto, Room 301, 3495 Peel St, Montreal, Quebec. (514) 487-0773.

•Rock Against Racism is a movement that emerged in England in 1976, to bring together minorities and ghetto dwellers in the face of violent attacks by organized racists and Nazis. The organization originally staged free concerts, and has since worked for an end to violence and discrimination against immigrants, racial minorities, women and gay people. A chapter has recently been formed in Toronto, in response to increasing attacks by police, media and bigots. Their first concert will be held on Sunday 16 December at 7 PM, St Paul's Centre, 121 Avenue Road. Bands scheduled as we go to press are Joe Hall and the Continental Drift, and No Frills. Others are to be added. Tickets are \$4., \$3 for the unemployed, and are available at Glad Day Books, Toronto Women's Bookstore, and the Toronto *Clarion*. For more information call 463-0786.

•Emma's, a non-profit, co-operative downtown social club in the planning stage, is presenting a fund-raising first showing of *The Eclectic Love Follies*, "a humorous exploration of bilingualism and pansexuality," 8 December at 9 PM, St Paul's Centre, 121 Avenue Road. Tickets are \$5. For more information, call Marie Harber at 534-6034.

•*Paris Metro*, the English-language magazine published in Paris, reports that the latest film to receive an X rating from French censors is *Race d'Ep* (*Homosexual Century* in English) by Lionel Soukas and Guy Hocquenghem. Hocquenghem is the author of the theoretical book *Homosexual Desire*, recently translated into English. A protest petition has been initiated by philosopher and sex historian Michel Foucault.

The X rating means that the film, a history of homosexuality in four parts, will be allowed showings only in porno houses, which effectively bans it from general viewing. The last film classified X was the American movie about gangs in the New York subway, *The Warriors*. The censorship ruling has prompted the distributors of the Hocquenghem film to decide not to distribute the film in France at all.

## Books received

Two calendars for the new year: The now customary *Gay Engagement Calendar*, attractive, well-bound, and full of gossip — some of it highly speculative. *The 1980 Clone Calendar*, made to hang on the wall, features drawings of men in Castro St drag. A clever idea amateurishly executed. Both available from Glad Day Books, 22 Bromfield St, Boston, MA, 02108 USA.

**J M Barrie and the Lost Boys** by Andrew Birkin. Constable (Academic in Canada), 1979. \$23.95.

J M Barrie, the author of *Peter Pan*, was an individual whose complex sexuality has been the subject of much of that "dirty linen" school of literary discussion, although usually not in print. Barrie became, in middle life, a guardian of three boys. The intensity of the resulting paternal/maternal relationship was not explicitly untoward, Birkin establishes, though it was — even at the time — viewed as slightly unhealthy. This study adds considerably to

Ramon Novarro in *Gay Engagement Calendar*



any discussion of Barrie's psychic make-up.

**Ryder** by Djuna Barnes. St Martin's (Nelson in Canada), 1979. \$14.25.

A handsome new edition of Barnes' first novel, out of print for years.

**Bloomsbury: A House of Lions** by Leon Edel. Lippincott (McClelland & Stewart in Canada), 1979. \$15.75.

Mock-Henry James and Bloomsbury do not mix, and when a large dollop of armchair psychology is added, the result is a particularly galling melange. Edel's breathless, Jamesian descriptions of the Bloomsbury crew soon begin to cloy, and his analysis of the roots of homosexual behaviour, especially in the case of Lytton Strachey, is absolutely beyond the pale. But any biographer who describes his relationship to his subject thus — "In Bloomsbury there are nine characters in search of an author: I am their author" — is immediately suspect.

— JRT and AW

## New Titles

**Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries.** ALA Task Force on Gay Liberation, Box 2383, Philadelphia, PA, 19103 USA. US \$1.

**Living Gay** by Don Clark. Celestial Arts (Beaverbooks in Canada), 1979. US \$9.95.

**Havlock Ellis: Philosopher of Sex** by Vincent Brome. Routledge & Kegan Paul (Oxford in Canada), 1979. \$31.50.

**E M Forster: A Life** by P N Furbank. Oxford, 1979 (paper). \$11.95.

**Just Above My Head** by James Baldwin. Dial Press (Doubleday in Canada), 1979. \$15.95.

**W H Auden: The Life of a Poet** by Charles Osborne. Harcourt, Brace, Jovanovich (Academic in Canada), 1979. \$20.75.

**William Burroughs: The Algebra of Need** by Eric Mottram. Marion Boyars, 1977. £2.95.

**Feminist Quotations: Voices of Rebels, Reformers and Visionaries.** Crowell (Fitzhenry & Whiteside in Canada), 1979. \$17.75.

**Malafrena** by Ursula K Le Guin. Putnam (Academic in Canada), 1979. \$14.25.

**Portrait of a Seductress: The World of Natalie Barney** by Jean Chalon. Crown (General in Canada), 1979. \$14.95.

**Positively Gay: New Approaches in Gay Life to Family Relationships, Mental Health, etc.** ed by Betty Berzon & Robert Leighton. Celestial Arts (Beaverbooks in Canada), 1979. \$6.50.

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## The Ivory Tunnel

Gay Small Press by Ian Young

### The worst gay novel

The six or eight best poems in *Rene Ricard 1979-1980* are very good indeed. Most, like "I am jealous of every-thing..." and "The Slaves of Michelangelo" are written in a conversational, long-line style influenced by Frank O'Hara; others, like "1971" are surprisingly formal. In "Caravaggio and His Models," Ricard blends an appreciation of the 16th Century artist with an unsentimental look at modern-day hustlers and "a pudgy Marine with an uncircumcized half-hard/ Staring out in disbelief from a physique magazine." Perhaps the best poem in the book is "I was born..." a mag-nificently erotic, angry cry to a lover no longer loved when what once was exciting has become disillusioning and disgusting. Printed on expensive, shiny stock that annoyingly picks up the light, the col-lection is high-priced for a paperback at \$7.95. It's available from Little Caesar Press, 3373 Overland Ave, No 2, Los Angeles, CA 90034 USA.

Dennis Kelly has published poems in *Gay Sunshine* and *Fag Rag*. His first book, *Chicken* (\$4.50, Gay Sunshine Press, PO Box 40397, San Francisco, CA 94140 USA) is something of a disappoint-ment. Kelly does not have sufficient verbal gifts to quite carry off his imita-tions of various poetic modes, and where a better poet (Mutsuo Takahashi comes to mind, or EA Lacey, or Harold Norse) could hold the interest for a full book of gay erotic verse and leave us wanting more, with Kelly one begins to get tired after a while of the same old theme. When inspiration fails, he resorts to the recording techniques of pornography (with some success, one must admit) and, worse, to phony philosophy like "You suck his dick and it's the dick of the world you suck."

Kelly's "Tributes" to other writers sometimes merely vulgarize them — as in his "Melville as Size Queen" poem. And surely he could have come up with a better title for the book. Boys and young men *do* object to being referred to as "chicken," and for good reason.

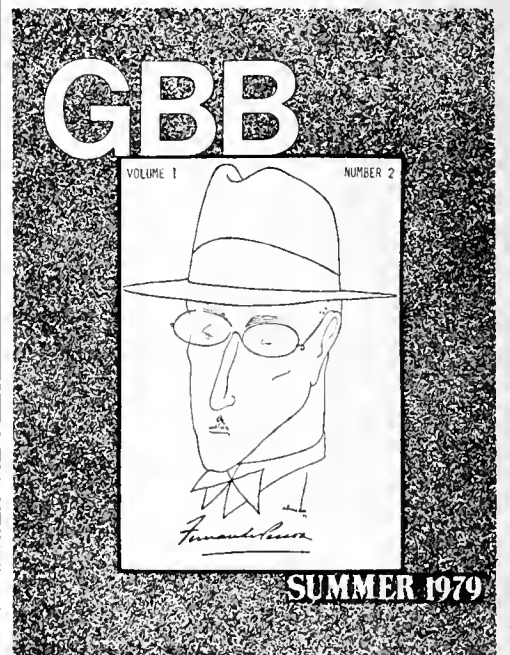
Having made these criticisms, I admit I find myself returning to some of the better poems — the "Minotaur Meat" sequence and the mock-Chinese "Ballad of the Imperial Goldfish." There are some poets whose work requires a full book to do it justice; Kelly is the oppo-site - one or two of his frank, erotic pieces in a magazine are always welcome. A whole volume is less so. The collection is illustrated with the author's collages; they are rather amateurish, but the boys are very well chosen. The cover drawing, by Frank Holbrook, is unattractive.

Christopher Scott's *Jason Is Love*, presumptuously subtitled "A Story to Remember," is being touted with full-page ads in the gay glossy magazines. It is the third Anita Bryant novel so far and I hope the last. Here, she is called Annette Bailey, a woman so physically repulsive that hardfaced newshounds throw up at the sight of her. Hiking up her flab, she takes off after the handsome and noble Jason Wilde (Jason is Love, remember?), persecutes him, and ends up decked out in drag, shooting people on the Johnny Carson Show (he's called Johnny Larson in the book). This 300-

page indulgence is not only dishonest and preposterous but vulgar and semi-literate: "The physician stroked Jason's penis like it was a delicate instrument": a tasteless production that gets my vote as the worst gay book of the year. It's \$12.95 from Federated Publishing Guild, 423 E 6 St, Long Beach, CA 90802 USA.

Few people have shown more commit-ment to the gay movement than Jim Kepner. Over 36 years, apart from his other contributions, he has assembled a large and unique collection of gay and lesbian books, periodicals, clippings and other materials. Now his Gay Archives, located in Hollywood, plans to issue two periodical publications, and a *Gay History Calendar*. Information is avail-able from Gay Archives, PO Box 38100, Hollywood, CA 90038 USA.

The real need for a publication devo-ted to serious reviews of gay books has now been filled by *Gay Books Bulletin*, published quarterly by the New York Gay Academic Union and edited by Wayne Dynes, a scholar with an unusu-ally wide range of interests, from Greek Art to Portuguese poetry to science fic-tion. Two issues of *GBB* have already ap-peared. It is invaluable for anyone with a serious interest in gay books — and essen-



tial for libraries. Subscriptions are \$10 for four issues, from GAU, Box 480, Lenox Hill Stn, New York, NY 10021. May it prosper!

And gay teacher and poet Louis Crew is soliciting contributions and subscrip-tions for *Swish*, a biannual poetry jour-nal. The first issue will be \$5. Write Louie Crew, PO Box 754, Stevens Point, WI 54481 USA.

As usual, there are many books and little space, but I must mention an inter-esting fiction chapbook, *The Sighting* by John Wynne (no price given, Tree Line Books, PO Box 1062 Radio City Stn, New York, NY 10019), and three poetry chapbooks, *Loving Fruits* by Jeff Keith (\$1.50 from the author, 4600 Springfield Ave, Philadelphia, PA 19143), *Some Recent Snowflakes* by Dick Higgins (\$5.45 from Bookslinger, PO Box 1625, 2163 Ford Parkway, St Paul, MN 55116), and *Yukon Violation* by Don Garner (\$2, Huron Path Press, 113 Ellsworth Ave, Toronto, Ont. M6G 2K5). □



## On landmarks and massacres

CBC Radio broadcast "Being Gay" in October and November, establishing a landmark national radio series in which gay people were aired speaking, for the most part, with each other. The six shows covered a wide variety of gay issues, and did not (as is the CBC's wont) bring in anti-gay experts for "balance," though Dr Albert Ellis was sufficiently anti-gay and Dr C A Tripp sufficiently anti-liberationist for anyone's tastes.

Among the talking voices heard during the series were those of Brent Hawkes, Karla Jay, John Mitzel, Rosemary Barnes, and Edmund White. Producers were Max Allen and Geraldine Sherman.

single people and gays be allowed to adopt children?" Several lesbians and gay men appeared on the show, and were very annoyed at the guest from the Toronto Children's Aid Society who persisted in hiding behind existing provincial law (which disallows such adoptions) rather than debating whether the law needed a change.

Mike Dorman, 35, a postal worker and member of Toronto Gay Fathers, used the occasion for his public coming-out.

His grandmother is recovering.

Laud Humphreys' *Tearoom Trade*, published in 1969, was based on his tearoom research while passing as a "watch-queen" — a gay man outside the cubicle who warns the men having sex inside if intruders approach. Humphreys' work also involved passing himself off as a market researcher and a public health researcher — all to write a doctoral thesis in social relations at Harvard, which became *Tearoom Trade*.

According to an article in *Science*, November 2, Humphreys' methods — despite his scrupulous confidentiality and basically gay-positive research — are increasingly cited by social scientists as a classic example of the "crass violation of subjects' rights."

It's invariably slimy, but Morton Shulman's *The Shulman File* on Toronto's CITY-TV can make for compulsive watching. On November 18, Shulman addressed what he called "the police and racism issue." The 1 1/2 hour show amounted to a variation of the "Cops are Tops" theme, which is no surprise, but it may be a surprise when one knows how close the cops themselves came to scuttling the show.

It seems that when the police learned that one of the invited guests on the show was gay activist Peter Maloney, Deputy Chief Ackroyd as well as Sgt Pearson of the Community and Ethnic Relations Department backed out.

The reason? Maloney is "just a griper who was not happy with all the good work the police did on Hallowe'en."

Maloney did not appear, however, and so Shulman got to croon along with Sgt Mal Connolly when he described gay concerns as a "non-issue." Business as usual — with no "grippers" around to raise a dissenting eyebrow.

*Havelock Ellis: A Biography* was excerpted in the November *Saturday Night* under the rubric "Havelock Ellis, Defender of Gays." Author Phyllis Grosskurth analyses the genesis and effects of *Sexual Inversion* at great length but flaunts a crippling Freudian bias. She compares Ellis not to Carpenter and the gay political tradition, but to Freud and the deviance model. A sample sneer: "Hirschfeld, as a practising homosexual, was only too happy to find his cases supporting the invert's usual self-defence."

Watch for: an update on the John Damien saga on CBC-TV's Kowalsky-Loeb Report, probably on January 17, and a *Maclean's* cover story on gays as urban trend-setters. □



November 14, 1979. The US entertainment weekly *Variety* carries a very black, very stark advertising supplement on very heavy stock. It is also very large and costly. On the first page, Al Pacino's half-lit face glowers from the heart of darkness. On the last page, a few details in white accompany a red-lettered title: *Cruising*. Red descenders trickle from the letters. Blood? In the centerfold, the shadows of four men in uniforms or leather jackets and hats cast shadows ominously against a brick wall. The only words on this spread are very small. They say: ON FEBRUARY 15, 1980, CRUISING WILL OPEN IN THE UNITED STATES AND CANADA.

Director William Friedkin is out to make big bucks at the expense of gay people, particularly gay men. What is to be done? Clue: if you live in a city where the movie is opening, help organize a massive gay audience on the first night, and from then on, picket.

The opening, you'll note, occurs fifty-one years and one day after a mass murder against a brick wall in a Chicago garage. *Cruising* may be William Friedkin's St Valentine's Gay Massacre.

In Hamilton, Ontario, on the evening of November 7, Mike Dorman's 84-year-old grandmother was dozing in front of her television set. Her eyes opened just in time to catch — was that her grandson, Mike? On CHCH's *Street Talk*? Saying that he was a gay man? A gay father?

It was. The person-in-the-street show was considering the question, "Should

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**LESBIAN CONTACT:** We are everywhere! Write to lesbians in other parts of the US and Canada. Send general information about yourself, (likes, dislikes, hobbies, etc.) and the state or province you'd like to write to. Include \$1.00 for postage and handling to: Writestisters, PO Box 8824, Minneapolis, MN 55408. This is a new concept for us. We are hoping to expand to include Europe & Asia if this works well. Your patience is appreciated. (A non-profit organization.)

**PROFESSIONAL GAY** single mother of two would like to meet gay female for good times. And friendship. Child welcomed, no bi's. Drawer B672.

**GAY WOMEN** throughout US and Canada write/meet with confidentiality through the Wishing Well Magazine and Services. Introductory copy \$3. (US money order). Also offering Hawaiian Holiday, February 1980. Information/Brochures: Box 664, Novato, California 94947.

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### Alberta

**MASCULINE, PROFESSIONAL**, 32, 6'2", 160 lbs, recently transferred to Calgary, wants to meet others who enjoy interesting life. Send photo and phone. Drawer B688.

### British Columbia

**SHERWOOD FOREST**, a gay introduction service, non-profit, minimal charge. (604) 251-1510.

**VANCOUVER**, W/M, 33, skinny, 130 lbs, wants to wrestle guys 120 to 130 lbs. All races. Bob (604) 736-1066 serious only please. BC NORTHERN ISOLATION seeking written consolation. Find a friend! Will answer all. If we relate we'll have a ball! Scorpio male, 25, 6'3", 185, well-built, good-looking, blond/blue, crazy, quiet, strong, sensitive, rude, stubborn, conscientious, easy-going, lazy, lonely, perceptive, musical, artistic, earthy, athletic, philosophical, photographic, celibate, horny, yin-yang, imagining some fine young dudes retain untainted attitudes and hoping some become related. Honesty appreciated. Write on! Drawer B450.

**VANCOUVER MALE**, 27, 6'2", 165 lbs, pleasant looking, glasses, good body Greek passive, looking for man under 45, Greek active, good body, intelligent 6' or taller for friendship and sex, plays bridge a plus. Drawer B695.

### Montreal

**PROFESSIONAL 30**, SCIENTIFIC background, financially secure, discrete, 6'2", 250 lbs, non-smoker, not into bars, clubs or baths. Interested in outdoors, camping, canoeing, hiking, diving, photography, music, theatre and films. Seeks sincere companion 18-30 in Montreal area to share activities and friends in Toronto (visits). Drawer B703.

**LOOKING FOR HONEST** masculine man in Montreal area. Varied interests. I am from French background. All honest letters will be answered promptly. Photo appreciated. Drawer B668.

### NB, NS, PEI

**HALIFAX, ARE YOU TIRED** of long evenings at the H or T? Goodlooking GWM late 20's would like to meet others for fun and friendship. Visitors welcome. Reply Drawer B664.

### Northern Ontario

**PROFESSIONAL** masculine guy, 36, 5'10", medium build, non-smoker, attractive, mature, honest, physically active, emotionally stable into music, sports, literature, theatre, travel, good discussions, the outdoors, and sharing. Would like to meet compatible man, perhaps a guy with children, to share interests and friendship and possible relationship. Would appreciate photo, phone in sincere reply. Drawer B693.

### Ottawa/Eastern Ontario

**34, 6'1"**, INTELLIGENT, sensitive, outgoing. Like classical, folk music, jazz, cinema, concerts, enjoy cycling, swimming, cross-country skiing etc. Seek sincere, open friendship, possibility for long-term monogamous relationship. No gay swingers! Richard. Drawer B687.

**HANDSOME GAY GUY**, 28, 155 lbs, likes wrestling, wants to meet very muscular gay male 200 lbs +. Photo wanted. Drawer B662.

### Quebec

**SINCERE MALE**, 40, seeks young understanding guy to 25 only. Pen pals or relationship. Box 423 Verdun, Quebec.

### Saskatchewan

**PROFESSIONAL GUY**, 33, 6', 180 lbs, seeks friendship and sex in a semi-steady relationship with W/M 25-40. Interests include music, art, travel, the kitchen, the garden, the un strenuous outdoors. Equally at home in a night on the town or a night in front of the stereo or TV. Considerate and totally discreet. Regina. Drawer B670.

**W/M, 29, SEEKING** correspondence and/or relationship with W-B/M, 21-35, like sports, traveling, culture, reading, music, bodybuilding, psychology, close built encounters not limited to Sask-Regina region. Photos with letters will reply. Drawer B689.

### Southern Ontario

**28 YEAR OLD**, looking for friends in Hamilton area. 6'2" and 165 lbs. Interests of music, theatre, travel and open to others. Write a letter telling about yourself. Grant Carr, 160 Bowman St., Hamilton L8S 2T8.

**HOT, 35**, very realistic sales professional looking for a friend 25-40. I am 5'11", 155 lbs, brown hair, eyes, moustache. All sports, arts, travel, and open. Am very sensitive and generous and have given up the bar scene. Sincere replies only. Phone, photo. Drawer B676.

### Toronto

**CHINESE MALE**, 28, 5'4", 125 lbs. Seeks honest friendship. Will answer all letters. Photo appreciated. PO Box 973, Station B Willowdale M2K 2T6.

**W/M, 32, 6'2"**, 165 lbs, looking for discipline from goodlooking aggressive jock. Anxious to please. Box 184, Station F, Toronto M4Y 2L8.

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**GAY MALE LATE 40's**, white, well-educated, medium height and weight wishes to meet Metro youth, 17-22. All replies answered. Strictly confidential. Short description appreciated. Am talkative and fun loving, think young. Let's have a talk. It may work out very well for both of us. Drawer B707

**YOU'RE INTELLIGENT**, attractive, in your late 20s or 30s. You relate to older men

because, unlike some of your contemporaries, you are drawn by something deeper than just another pretty face. I'm mature and personable and have a lot to offer. If this sounds interesting, drop me a line at PO Box 553, Don Mills, Ontario M3C 2T6.

**THIRTY YEAR OLD** man would like to hear from someone between 20-35 who dislikes oral and anal sex. Phone and photo a must. Drawer B661.

**GAY MALE**, 30, slim, handsome, strong, bright, creative, sensitive seeks same or younger. Box 291, Stn P, Toronto M5S 2S8.

**BLOND, BEARDED** Mississauga biker, age 27, has many interests including levis and leather, seeks companion. Include photo, phone (if possible) and state interests. Drawer B663.

**GAY MALE**, 30, LOOKING for a friend with whom to share his love of downhill skiing. Weekends mainly, some weekday skiing possible. Ontario or elsewhere. Drawer B666.

**ARIES, BLUE EYES**, light brown hair, a slender 35, looking for love and affection up to 25. Drawer B667.

**YOUNG MAN**, 26, 5'6", 145 lbs, red beard, moustache, told I'm well endowed. Weakness towards Mediterranean latin types, ready for give and take relationships. Travel, languages, cuisine, homelife, disco interests. Photo preferred. Sincere replies answered. Drawer B669.

**WASP, 6'**, 162, 35, brown eyes and hair, polite, honest, smart, masculine, successful, emotionally stable, physically active, into classical music, books, bridge, plants, sharing, caring. Interested? Write! PO Box 395, Station K, Toronto, M4P 2G7.

**MASCULINE, WHITE MALE**, 27, 5'8", 150 lbs, good build, interested in leather (not necessarily S/M) and those who wear it. Seeks same who are in good shape, with good imaginations. Please write Box 451, Postal Station K, Toronto, M4P 2G9.

**MASCULINE GUY**, 26, 6'4", 190, univ degree, disgruntled banker, wants to hear from other masc guys. Interests art, literature, sex. Like to learn to ski. Drawer B648.

**ATTRACTIVE BLOND**, five foot eight, 135 lbs, 25 years old, would like to meet with young guys (21-25) for good times (have my own house). Drawer B639.

**I AM A MARRIED MAN**, 23, 5'9", muscular. I'm fairly quiet and enjoy doing a variety of things and would like to try something new. I would like to meet a non smoker 23-30 for friendship. Please send photo. Drawer B673.

**AUTHOR, A YOUTHFUL 42**, of published book on gay life seeks involved relationship with empathetic writer willing to assist with editing of unusual autobiography. Concerns bisexuality, classical music, mental hospitals, travels worldwide and plenty more. Drawer B674.

**WM, INEXPERIENCED TV**, would like to meet other TVs, gays or others interested in sharing time together. Discretion a must and assured. Phone number, or write to P O Box 1376, Stn B, Downsview, ON.

**SINCERE, ATTRACTIVE**, masculine male, 26, 5'6", 150 lb. Interests include theatre, movies, art, music, dancing, outdoors, running, quiet evenings with good friends. If you are an open, honest, sincere, affectionate man, 21-40, with a sense of humour, in touch with your own feelings and value these qualities in others, then let's get together for friendship or possible relationship. Drawer B677.

**PROFESSIONAL GENTLEMAN**, extremely youthful 48 years, 6', 5" tall, 185 lbs, masculine and sexually dominant, wishes to meet sincere passive and obedient younger guy in need of kindly fatherly discipline coupled with warm friendship and good times. Drawer B685.

**WELL-DEFINED, SOLID BODY**, 30, 5'9", 138 lbs, into good sex, interested in similar guys 21-35 with imagination, sense of humour. Photo and or detailed letter gets mine. Drawer B682.

**BLUE-EYED CANADIAN**, 5'10", 140 lbs, interested in meeting other guys, approximately under 25. Photograph appreciated.

Drawer B683.

**GOOD-LOOKING YOUNG MAN**, slim, well-endowed wishes to meet masculine men to 50 to play father role. Like big men, enormous hairy buns. You're masculine, straight-looking, but change to pussycat when I rim you. Answer first letters with pics of buns. Drawer B665.

**BLACK MALE**, 28, handsome, sincere, seeks friendship to age 36. Drawer B686.

**MALE**, 27, seeks serious relationship with someone 28-36. Drawer B679.

**TIRED OF GAMES?** Male, 26, wants a one-to-one lover. Drawer B680.

**LOOKING FOR THAT SPECIAL** someone, married or single. I like dancing, music, dining. Let's meet. Drawer B681.



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**DOCILE MAN**, 39, would like to meet STRONG man (preferably older) to use the school strap on his hands. Phone number appreciated. Drawer B690.

**A QUIET, SERIOUS-MINDED** male, not into bars or baths, 42, medium build, average looks, would like to meet similar for a permanent relationship. Drawer B691.

**ARE YOU?** About 22, attractive, masculine, athletic, unusually intelligent, imaginative, observant, discerning, determined, honest, considerate but sometimes unfathomable? I'm short — independently idealistic. I am searching for a rising star, object: Sirius. Drawer B692.

**6', 165 lbs**, 21 yrs, with short hair, beard, swimmer's physique, interested in meeting men for fun, friendship and potential relationships. Hoping to find liberated people who share my interest in writing, art, travel and enjoy exercise. (Apathetic people need not respond.) Know some 'sign' — deaf welcome. Drawer B694.

**CAUCASIAN MALE, MASCULINE**, clean-cut Toronto professional, university educated, 30, 6', 160, handsome, hairy, hung, seeks same. Revealing photo guarantees prompt reply. Discretion assured. Drawer B697.

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**MALE**, 26, IS HOPING to meet other gay males for friendship and possible relationship. Am 6' tall, slim, well-adjusted and enjoy music, films, outdoors, laughing, conversation and people. Age and physical appearance are secondary to the desire to create a relationship based on understanding and support. Drawer B699.





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**RIDE WANTED TO SAN FRANCISCO**, week of Jan. 17th. Share gas and driving. Prefer non-smoker. Chris 925-9185.


## WORK

**JEF KRISS AND ASSOCIATES** is accepting applications for full/part time personnel in the fields of public relations, massage, and modelling. Excellent pay plus fringe benefits and profit sharing. Send profile and photo(s) to: Employment, Box 1016, Hamilton, ON L8N 3R1. Nationwide opportunity for fun and profit.

**WE CAN'T PAY, BUT WE CAN OFFER** a chance to writers and/or photographers to help in the production of a gay-positive audio/visual package that's being designed to educate, and get financial support from, Toronto's largest gay community. If interested leave your name and number at Glad Day Bookshop, 961-4161.

## No comment.

Photo by Gerald Hannon taken on Toronto's Yonge Street.





When in Winnipeg  
call

**TIFFANY'S**  
OUTCALLS

Gentleman attendants  
for gentlemen.  
783-6261





The Community Page is a listing of gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations, cooperatively-run clubs and community centres, bookstores which sell gay and feminist literature, and non-profit gay periodicals. Organizations wishing to be listed, or to revise information presently listed, should contact: The Body Politic Community Page, Box 7289, Station A, Toronto, ON M5W 1X9.

## ALBERTA

### Calgary

- **Dignity/Calgary**, Box 1492, Stn T, T2H 2H7. Ph: (403) 238-1031.
- **Gay Academic Union**, Box G-292, Stn G, T3A 2G2.
- **Gay Information and Resources Calgary (GIRC)**, Old Y Bldg, Suites 319-321, 223 12 Ave SW, T2R 0G9. Ph: (403) 264-3911. Information and counselling, Mon-Fri, 7-10 pm. Socials, discussion groups, newspaper, gay rights action. Mailing address: PO Box 2715, Stn M, T2P 3C1.
- **Gay Youth Calgary**, PO Box 1133, Stn M, T2P 2K9. Meets Thurs, 8 pm, Rm 319, 223-12 Ave SW.
- **Metropolitan Community Church**, Box 6945, Stn D, T2P 2G2. Ph: (403) 252-8727. Services Sundays 11:30 am at Back Lot Theatre.
- **Parents of Gays and Lesbians**, c/o GIRC, PO Box 2715, Stn M, T2P 3C1. Ph: (403) 252-8727.

### Edmonton

- **Club 70**, 10242-106 St, T5J 1H7. Ph: (403) 423-5051.
- **Dignity/Edmonton**, Box 53, T5J 2G9.
- **Edmonton Lesbian and Gay Rights Organization (ELGRO)**, Box 837, Substation 11, University of Alberta, T6G 2E0.
- **Gay Alliance Toward Equality (GATE)**, Box 1852 T5J 2P2. Office: 10144-101 St. Ph: (403) 424-8361
- **Metropolitan Community Church**, Box 1312, T5J 2M8. Ph: (403) 482-4213.

### Lethbridge

- **Lethbridge Gay Community Centre**, c/o GIRC, PO Box 2715, Stn M, Calgary, AB T2P 3C1.

### Medicine Hat

- **Medicine Hat Gay Community Centre**, c/o GIRC, PO Box 2715, Stn M, Calgary, AB T2P 3C1.

### Red Deer

- **Gay Association of Red Deer (GARD)**, Box 356, T4N 5E9.

## BRITISH COLUMBIA

### Nelson

- **The gay group** here can be contacted by writing: Woodland, Box 326, Nelson, V1L 5R2.

### Prince George

- **The gay group** in this city can be contacted through the Crisis Centre. Ph: (604) 563-1214.

### Vancouver

- **Coming Out (Gay Radio)**, c/o Vancouver Co-operative Radio, 337 Carrall Street, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM.
- **Dignity/Vancouver**, PO Box 3016, V6B 3X5. Ph: (604) 524-1657.
- **Gay Alliance Toward Equality (GATE)**, Box 1463, Stn A, V6C 2P7. Ph: (604) 683-3832. Office: Suite 102-119 West Pender St.
- **Gay People of Simon Fraser**, c/o Student Society, Simon Fraser Univ, Burnaby. Ph: (604) 291-3181 or 291-3111
- **Gay People of UBC**, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604) 228-6781.
- **The Lesbian Show**, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs at 7:30 pm.
- **Rights of Lesbians Subcommittee**, British Columbia Federation of Women, 1730 Stephens St, V6K 3V5.
- **SEARCH Community Services**, 28-448 Seymour St, V6B 3H1. Ph: (604) 689-1039.
- **SEARCH Youth Group**, c/o SEARCH, 28-448 Seymour St, V8W 2Y2.
- **Society for Education, Action, Research and Counselling in Homosexuality (SEARCH)**, Box 48903, Bentall Centre, V7X 1A8.
- **Society for Political Action for Gay People (SPAG)**, Box 2631, Main PO, V6B 3W8. Ph: (604) 876-2674.

### Victoria

- **Feminist Lesbian Action Group (FLAG)**, Box 237, Stn E, V8W 2M6.
- **Gay Information Line**, Ph: (604) 386-6323, 24 hrs a day.
- **Gay Men's Discussion Group**, meets every second Wed. Call **Gay Information Line** for time and place.
- **University of Victoria Gay Focus**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- **WAVES**, Rights of Lesbians Subcommittee, Box 237, Stn E, V8W 2M6.

## MANITOBA

### Brandon

- **Gay Friends of Brandon**, Box 492, R7A 5Z4.

### Winnipeg

- **Council on Homosexuality and Religion**, Box 1912, R3C 3R2.
- **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- **Gays for Equality**, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Manitoba Physicians for Homosexual Understanding**, Box 27, UMSU, University of Manitoba R3T 2N2.
- **Project Lambda**, Inc, gay community services, Box 3911, Stn B, R2W 5H9.
- **Winnipeg Gay Community Centre Project**, Box 3911, Stn B, R2W 5H9.
- **Winnipeg Gay Youth**, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Winnipeg Lesbian Society**, 730 Alexander St. Ph: (204) 786-4581.

## NEWFOUNDLAND

### Corner Brook

- **Community Homophile Association of Newfoundland (CHAN)**, Box 905, A2H 6J2.
- **Gay Organization of Women of Newfoundland (GOWN)**, may be contacted at the address for CHAN given above.

### St. John's

- **Community Homophile Association of Newfoundland (CHAN)**, Box 613, Stn C, A1C 5K8.

## NOVA SCOTIA

### Halifax

- **The Alternate Bookshop**, 1585 Barrington St, Suite 301, B3J 1Z8.
- **Atlantic Provinces Political Lesbians for Example (APPLE)**, Box 3611, Halifax South Postal Stn, B3J 3K6.
- **Gay Alliance for Equality (GAE)**, Box 3611, Halifax South Postal Stn, B3J 3K6. Ph: (902) 429-4294. Gay helpline (information, referrals and counselling) (902) 429-6969, Thurs, Fri and Sat, 7-10 pm.
- **Gays and Lesbians at Dalhousie (GLAD)**, c/o SUB (Student Union Building), Dalhousie University.
- **Sparrow**, gay Christians of Halifax, meet every Sunday at 7:30 pm at The Turret Community Centre, 1588 Barrington St, 3rd floor, c/o Box 3611, Halifax South Postal Stn, B3J 3K6.
- **The Sisters' Lightship**, Box 3611, Halifax South Postal Stn, Halifax, B 3J 3K6.
- **The Turret Gay Community Centre**, 1588 Barrington St. Ph: (902) 423-6814.

### Wolfville

- **Gays**, Box 1297, B0P 1X0.

## ONTARIO

### Chatham

- **Chatham Gay Unity**, 345 1/2 St Clair St, N7L 3J8. Ph: (519) 354-8978.

### Collingwood

- **Gay Information Centre**, Box 310, Ph: (705) 445-8506.

### Guelph

- **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550
- **Guelph Gay Youth Group**, Info: (519) 836-4550. Mon, Wed & Thurs, 8-10 pm.

### Hamilton

- **McMaster Homophile Association**, Box 102, McMaster University, L8S 1C0. Meets in 6th floor lounge, Togo Salmon Hall, McMaster University, Wed at 7:30 pm. Gayline: (416) 527-0336.

- **Gay Women of Hamilton** may be contacted at the address given above for the McMaster Homophile Association.

### Kingston

- **Queen's Women's Centre**, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 542-5226.
- **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 547-2836.

### Kitchener / Waterloo

- **Foundation for the Advancement of Canadian Transsexuals (FACT)**, PO Box 1497, Stn C, Kitchener N2G 4P2.
- **Gay AA**, Ph: (519) 742-6183.
- **Gay News and Views**, radio program, Tues and Wed, 6:15 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Gay Rights Organization of Waterloo**, Box 2632, Stn B, Kitchener N2H 6N2.
- **G.R.O.W.**, Box 2782, Stn B, Kitchener N2H 6N3.
- **Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener N2H 6N3.
- **Kitchener-Waterloo Gay Youth**, Box 753, Stn C, Kitchener N2G 4C5.
- **Leaping Lesbians**, radio program, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Lesbian Organization of Kitchener (LOOK)**, Box 2531, Stn B, Kitchener N2H 6N3.
- **Waterloo Universities' Gay Liberation Movement**, Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519) 885-1211, ext. 2372.

### London

- **Gayline**, Ph: (519) 679-6423. Info 24 hrs/day. Peer counselling Mon, Wed, Fri, Sat, 7-11 pm.
- **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. Ph: (519) 433-3762.
- **Western Gay Association**, c/o University Community Centre, University of Western Ontario, Ph: (519) 679-6423.

### Mississauga / Brampton

- **GEM**, Box 62, Brampton, L6V 2K7.
- **Gayline West**, (416) 274-5068. Peer counselling telephone service.

### Niagara Region

- **Gayline**, Ph: (416) 354-3173.
- **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.

### Ottawa

- **Dignity**, Box 2102, Stn D, K1P 5W3.
- **Etudiants gais d'Ottawa/Ottawa Gay Students**, CP 3099, Succ D, L1P 6H7. Ph: (613) 236-5771.
- **Gays of Ottawa/Gais de l'Outaouais**, Box 2919, Stn D, K1P 5W9. 288 1/2 Bank St. Gayline: (613) 238-1717. Office: (613) 233-0152.
- **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull** may be contacted at the same address and phone number as Gays of Ottawa. Meetings/drop-in, Wed, 8 pm, 288 1/2 Bank St.
- **Metropolitan Community Church**, Box 868, Stn B, K1P 5T1. Ph: (613) 741-0783.

### Peterborough

- **Trent Homophile Association**, Box 1524, K9J 7H7, 262 Rubidge St, Rm 203. Ph: (705) 742-6229, Wed, 7:30-9:30 pm, Thurs, 7:30-9:30 pm.

### Thunder Bay

- **Northern Women's Centre**, 316 Bay St, P7B 1S1. Ph: (807) 345-7802.

### Toronto

- **Association of Gays in the Media (AGM)**, 29 Granby St, M5B 1H8.
- **Association of Gay Social Services Workers**, Box 182, Stn O, M4A 2N3.
- **Catalyst Press**, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Chatsworth Charitable Foundation**, 29 Granby St, M5B 1H8.
- **Community Homophile Association of Toronto (CHAT)**, 29 Granby St, M5B 1H8.
- **Congregation B'Nai Kehillah of Toronto for Gay Jews**, c/o Blankstein Design Inc., 200 Adelaide St. West, M5H 1W7. Ph: (416) 977-0052, 9am-5pm.
- **Dignity for Gay and Lesbian Catholics**, Box 249, Stn E, M6H 4E2. Ph: (416) 960-3997.
- **Friends and Families of Lesbians and Gays (FFLAG)**, 29 Granby St, M5B 1H8. Ph: (416) 977-1605.
- **Gay Academic Union**, c/o Clarence Barnes, Dept. of Chemical Engineering, University of Toronto, M5S 1A4.
- **Gay Alcoholics Anonymous**, answering service, Ph: (416) 964-3962.

- **Gay Alliance at York**, c/o CYSF office, 105 Central Square, York University, 4700 Keele Street, Downsview, ON M3J 1P3. Coffee-house meetings Wed 7:30-11:00 pm, Room S872 Ross Building, during school term. Ph: (416) 781-5038 or 661-2244.
- **Gay Anarchists**, c/o Ian Young, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Gay Community Calendar**: (416) 923-GAYS, 24 hour recorded message.
- **Gay Community Services Centre**, 29 Granby St, M5B 1H8. Distress and counselling line: (416) 364-9835. Drop-in Mon-Thurs, 7-10:30 pm; Fri & Sat to 11:30 pm.
- **Gay Fathers of Toronto**, c/o MCC, 29 Granby St, M5B 1H8. Ph: (416) 364-9799. Offers support, advice, and dinner twice a month.
- **Gay Liberation Union (GLU)**, Box 793, Stn Q, M4T 2N7.
- **Gay Youth Toronto**, 29 Granby St, Suite 301, M5B 1H8. Ph: (416) 366-5664. Meetings at the 519 Church St. Community Centre, Tues, 7:30 pm.
- **Gays at U of T**, c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Meets Fri, 7:30 pm, 33 St George St.
- **Glad Day Bookstore**, 4 Collier St at Yonge, M4W 1L7. Ph: (416) 961-4161.
- **Harbinger Gay Men's Drop-in**, Tues 2-5 pm, Rm 216, Vanier Residence, York University. Ph: (416) 667-3632, 667-3509.
- **Hassle-Free Clinic**, 2 Homewood Ave, Suite 101 M4Y 2J9. Ph: (416) 922-3323. VD testing and info.
- **Integrity: Gay Anglicans and their friends**, Box 873, Stn F, M4Y 2N9. Ph: (416) 921-4778.
- **Lesbian Mothers' Defence Fund**, Box 38, Stn E, M6H 4E1. Ph: (416) 465-6822.
- **Lesbian Organization of Toronto (LOOT)**, 342 Jarvis St, M4Y 2G6. Ph: (416) 960-3249.
- **Metropolitan Community Church**, offices 29 Granby St, M5B 1H8, services at 175 St Clair Ave West. Supper Sundays at 6 pm, Sinspiration at 7:10 pm, Worship at 7:30 pm. Ph: (416) 364-9799.
- **Osgoode Gay Caucus**, c/o Osgoode Hall Law School, 4700 Keele Street, Downsview, ON M3J 2R5. Same regular meetings as Gay Alliance at York. Ph: (416) 661-2244 or 922-7618.
- **Parents of Gays**, c/o 29 Granby St, M5B 1H8. Ph: (416) 484-4634.
- **Pink Triangle Press**, Box 639, Stn A, M5W 1G2. Ph: (416) 863-6320.
- **Right to Privacy Committee** (defence committee for The Barracks accused), meets 2nd Mon, each month, 8 pm, 519 Church St. Mail: 29 Granby St, M5B 1H8. Donations: Make payable to Ross Irwin in Trust. Mail to Symes & Irwin, Barristers & Solicitors, 31 Prince Arthur Ave. M5R 1B2.
- **TAG**, P O Box 6706, Station A, M5W 1X5. Ph: (416) 964-6600. Peer counselling service.
- **Toronto Women's Bookstore**, 85 Harbord St, M5S 1G5. Ph: (416) 922-8744.
- **Transvestites in Toronto**, P O Box 873, Station A, M5W 1G3.
- **Tri-Aid Charitable Foundation**, 8 Irwin Ave, M4Y 1K9. Ph: (416) 924-2525.
- **Wages Due Lesbians**, P O Box 38, Station E, M6G 4E1. Ph: (416) 465-6822.
- **Women's Archives**, P O Box 928, Station Q, M4T 2P1.
- **York Rainbow Society of the Deaf**, c/o MCC, 29 Granby St, M5B 1H8.

### Windsor

- **Windsor Gay Unity**, P O Box 7002, Sandwich Postal Stn, N9C 3Y6. Gayline: (519) 252-0979. Gayline is answered by a woman Tuesdays, 7 to 10 pm.

## QUEBEC

### Hull

- **Association Gaie de l'Ouest Québécois (AGOQ)**, CP 1215, Succ B, J8X 3X7. Ph: (819) 778-1737.

### Lennoxville

- **Gay Students' Alliance (GSA)**, PO Box 631, Bishop's University/Champlain Regional College, J1M 1Z7. Ph: (819) 563-2230.

### Montreal

- **Androgyny Bookstore**, 1217 rue Crescent, H3G 2B1. Ph: (514) 866-2131.
- **Association Communautaire Homosexuelle de l'Université de Montréal**, 3200, Jean-Brillant, Local 1265-6, Pav des Sciences Sociales, Université de Montréal, H3T 1N8.
- **Association des Bons Gens Sourds**, CP 754, Succ R, H2S 3M4.
- **Association pour les droits de la communauté gaie du Québec**, (ADGQ), CP 36, Succ C, H2L 4J7. 1264 St Timothée. Ph: (514) 843-8671.
- **Centrelle**, 5149, ave du Parc, H2V 4G3. Ph: (514) 271-6863.
- **Comité de soutien aux accusés du Truux**, c/o 1217 rue Crescent, H3G 2B1.



- Contact-nous, gay VD service, information and referral. Ph: (514) 842-5807.
- Coop Femmes, 3617 Boulevard St Laurent, H2X 2V5. Ph: (514) 843-8998.
- Dignity/Montreal, Newman Centre, 3484 rue Peel, Ph: (514) 392-6741.
- Eglise Communautaire de Montréal, Montreal Community Church, CP 610, Succ NDG, H4A 3R1. Ph: (514) 845-4471.
- Eglise du Disciple Bien-Aimé, 4376 De La Roche. Ph: (514) 279-5381.
- Fédération canadienne des transsexuels, 16 rue Viau, Vaudreuil, J7V 1A7.
- Fraternité-Halte, 5340, Boul St-Laurent, H2T 1S1. Ph: (514) 271-0661.
- Gay Health Clinic, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3658 rue Sainte-Famille, H2X 2L5. Ph: (514) 843-7885, 843-5255. Mon, Wed & Fri evenings.
- Gay Info, CP 610, Succ NDG, H4A 3R1. Ph: (514) 486-4404, Thurs and Fri, 7-11 pm.
- Gayline: (514) 931-8668 or 931-5330. Seven days a week, 7-11 pm.
- Gay McGill, University Centre, 3480 rue McTavish, H3A 1X9.
- Gay Social Services Project, 5 rue Weredale Park, H3Z 1Y5. Ph: (514) 937-9581.
- Gay Women of McGill, University Centre, 3480, rue McTavish, H3A 1X9, Rm 425-6. Ph: Gayline or (514) 866-2131.
- Gay Youth Group, open to gay males 14-22, meets Saturdays 2-4 pm, call Gayline for info.
- Integrity: Gay Anglicans and Friends, c/o 305 avenue Willibrord, Verdun, H4G 2T7. Ph: (514) 766-9623.
- Lesbian and Gay Friends of Concordia, 1455 ouest, boul de Maisonneuve. Ph: (514) 937-0200, or 879-4500 from 9 am to 5 pm. Meetings Thurs 4-6 pm.
- NACHES: Gay Jewish Discussion Group. CP 298, Succ H, H3G 2K8. Ph: (514) 488-0849.
- Parents of Gays, c/o CP 610, Succ NDG, H4A 3R1. Ph: (514) 486-4404.
- Productions 88, 1406 rue de la Visitation No 3, H2L 3B8.
- Transvestites à Montréal, social support for transvestites, CP 153, Succ Victoria, H3Z 2V5. Ph: (514) 486-4404 (Thurs and Fri only).
- Women's Homophile Association of Montréal, c/o Susan Shea, 1967 rue Erie, H2K 2M5.
- Women's Information and Referral Centre, 3585 rue St Urbain, H2X 2N6. Open Mon-Fri, 9 am-5 pm; Tues, 5 pm-9 pm. Ph: (514) 842-4781.

## Quebec

- Centre Homophile d'Aide et de Libération (CHAL), CP 596, Haute-ville, G1R 4R8. 175 rue Prince-Edouard. Ph: (418) 525-4997.
- Groupe gai de l'Université Laval, CP 2500, Pavillon Lemieux, Cité Universitaire, G1K 7P4. Ph: (418) 656-5800.
- Paroisse Saint-Robert (Eglise catholique eucharistique), 310, rue de la Couronne, G1K 6E4.

## SASKATCHEWAN

### Carrot River

- Carrot River Gays, c/o 18-303 Queen St, Saskatoon, S7K 0M1. For Melfort-Tisdale area.

### Kindersley

- West Central Gays (Kindersley-Eston-Rosetown), c/o Drawer 1, P O Box 7508, Saskatoon.

### Moose Jaw

- Moose Jaw Gay Community Centre, c/o P O Box 1778, S6H 7K8.

### Prince Albert

- Prince Albert Gay Community Centre, P O Box 1893, S6V 6J9.

### Regina

- Atropos Fellowship Society/Odyssey Club, 2242 Smith St.
- Gay Regina, a political action group, c/o 2242 Smith St. Ph: (306) 525-8915.

### Saskatoon

- Gay Academic Union, P O Box 419, Sub-PO 6, S7N 0W0.
- Gay Community Centre, P O Box 1662, S7K 3R8. 245-3rd Ave South. Ph: (306) 652-0972.
- Grapevine, a group of Christian and Jewish gays. Ph: (306) 343-5963.
- Lesbian Caucus, Saskatoon Women's Liberation, P O Box 4021, S7K 3T1.
- Stubble Jumper Press, 21-303 Queen St, S7K 0M1.
- Subcommittee on Gay Rights, c/o Saskatchewan Association on Human Rights, 311-20th St W, S7M 0X1.

*The Body Politic is looking for articles about gay groups across Canada to run each month on its Community Page. If you'd like to tell people all across North America about your group, send us a story about it (maximum length, 1000 words) along with some photos. We'll be back in touch if we decide to use your article.*

## PROVINCIAL

- Alberta Lesbian and Gay Rights Association (ALGRA), P O Box 1852, Edmonton, AB T5J 2P2.
- Coalition for Gay Rights in Ontario (CGRO), P O Box 822, Stn A, Toronto, ON M5W 1G3. Ph: (416) 977-1605.
- Manitoba Gay Coalition, P O Box 27, UMSU, University of Manitoba, Winnipeg, MB, R3T 2N2.
- Ontario Gay Teachers' Caucus, P O Box 543, Station F, Toronto, ON M4Y 2L8. Ph: (416) 654-1183.
- Saskatchewan Gay Coalition, P O Box 7508, Saskatoon, SK.

## NATIONAL/BINATIONAL

- Alberta Regional Office, CLGRC/CCDLG, P O Box 1852, Edmonton, AB T5J 2P2.
- Binational Gay Youth Coalition, Canadian head office: 29 Granby St, Suite 301, Toronto, ON M5B 1H8. Ph: (416) 366-5664.
- Canadian Gay Archives, P O Box 639, Station A, Toronto, ON M5W 1G2.
- Canadian Lesbian and Gay Rights Coalition/Coalition canadienne pour les droits des lesbiennes et des gais (CLGRC/CCDLG), CP 2919, Succ D, Ottawa, ON K1P 5W9. Ph: (613) 233-0152.
- Coalition binationale pour la jeunesse gale, Siège social québécois: CP 753, Succ H, Montréal, PQ H3G 2M7.
- Committee to Defend John Damien, P O Box 608, Station K, Toronto, ON M4P 2H1.
- Foundation for the Advancement of Canadian Transsexuals (FACT), PO Box 891, Stn F, Toronto, ON M4Y 2N9. Ph: (416) 925-1731. Office hours Mon to Sat, 9 am to 5 pm. Or call (416) 535-8819 24 hrs a day.
- Grass Roots Organizing Workshop/Atelier de l'organisation à la base, P O Box 3099, Stn D, Ottawa, ON K1N 6H7.
- Interest Group on Gay and Lesbian Issues in Psychology, c/o Canadian Psychological Association, 558 King Edward Ave. Ottawa, ON K1N 7N6.
- International Gay Association, Secretariat: c/o CHLR, P O Box 931, Dublin 4, Ireland.
- The John Damien Foundation, P O Box 983, Adelaide St Stn, Toronto, ON M5C 2K4.
- Libertarian Committee on Gay Rights, an arm of Libertarian Party of Canada, P O Box 190, Adelaide Stn, Toronto, ON M5C 2J1.
- New Democratic Party Gay Caucus, P O Box 792, Station F, Toronto, ON M4Y 2N7.
- Older Lesbians and Gays, P O Box 6248, Station A, Toronto, ON M5W 1P6.
- Prairie Regional Office, CLGRC/CCDLG, P O

- Box 27, UMSU, University of Manitoba, Winnipeg, MB R3T 2N2.
- Regroupement national des lesbiennes et gais du Québec, CP 1104, succ Place d'Armes, Montréal, PQ H2Y 3J6.

## PUBLICATIONS

- After Stonewall, P O Box 7763, Saskatoon, SK
- The Body Politic, P O Box 7289, Stn A, Toronto, ON M5W 1X9.
- Boonies, A Voice for Rural Gays, RR 1, Paradise, NS B0S 1R0.
- Gay Horizons, PO Box 2715, Stn M, Calgary, AB T2P 3C1. Ph: (403) 264-3911. Office at Suites 319-321, 223-12 Ave SW, Calgary, AB T2R 0G9.
- Gay Saskatchewan, P O Box 7508, Saskatoon.
- GO Info, Gays of Ottawa/Gais de l'Outaouais, PO Box 2919, Stn D, Ottawa, ON K1P 5W9.
- Have You Heard?, PO Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.
- Le Berdache, CP 36, Succ C, Montréal, PQ H2L 4J7.
- Lesbians/Lesbiennes, PO Box 2531, Station B, Kitchener, Ont.
- Metro Community News, 29 Granby St, Toronto, ON M5B 1H8.
- OUT, P O Box 2741, Station B, Kitchener, ON K2H 6N3.
- Out and About, P O Box 27, UMSU, University of Manitoba, Winnipeg, MB R3T 2N2



# We're looking for photographers.

*These are exciting days for lesbians and gay men across Canada, and TBP tries to pack that excitement into our pages.*

*Ebullience. Anger. Frolic. Confrontation. The hard work of activism. Humour. Grief.*

*We have lots of help in gathering the exciting words, but, frankly, not nearly enough with the visuals. There's a lot to be visualized, we know, that we are missing. Here's where you could help:*

*If your eye and lens are likely to see the significant sights of the gay 80s, if you're willing to be on call to run out and photograph a raid, or perhaps to plan a photo session with an uppity super lesbian singer, or to assemble a photo essay of gays as we live and move and have our being, or, if you'd like to join a small working group to explore and generate gay liberation's images — in short, if any of these possibilities teases your eye — you could help a lot.*

*Give us a call (ask for Gerald) at 863-6320, or write us a letter (Attention: Photographers Group), and let us know what you think. You could join a small discussion group, if you wish, or just offer to be on call for significant news events. You set the bounds of your involvement.*

*We'll all be grateful.*

*The one thing we ask is that you already be able to wield a camera that's more sophisticated than an instamatic (after all, our writers can do that). On the other hand, you don't have to have your own darkroom, or be Freeman Patterson or Margaret Bourke-White.*

*You just have to be glad to be gay, and to know an F-stop from an A-flat from a G-string.*

# AH, THE NEW YEAR!



*Ah, the New Year!  
Song! Celebration! Noise-  
makers! Booze! Off on a round  
of festivities to ring in the new  
year — the new decade! Ah!  
The Eighties!  
Ah.  
The Eighties.*

*As we cast our bleary gaze  
ahead after that last gulp of  
champagne... well, it all looks  
rather familiar. A shaky stock  
market, unemployment, the  
40¢ dollar. Bible thumpers.  
Censorship. Ronald Reagan.  
Joe Clark.*

*Alas.  
Yes, there could be tough*

*times ahead. But take heart.*

*There is still **The Body Politic**. This spunky little eight-  
year-old knows all about tough  
times. It's a survivor. And it's  
got the spirit to help see you*

*through whatever this decade  
can dish out.*

*Our vigilant news section  
will keep you up-to-date on  
whatever those horrible heavies  
out there think up next — and*

*on what gay people working to-  
gether everywhere are doing to  
confound them.*

*The reviews in "Our Image"  
will let you know about the cul-  
ture we're building — and may  
even put Ronnie back in the  
flicks, where he belongs.*

*Our feature articles will keep  
right on covering our lives, our  
work, where we've been, who  
we are and who we hope to be.*

*And when you're strapped  
for bucks, we'll still be a good  
deal.*

*So clear up all those empty  
bottles, clean the ashtrays, put  
away your ice pack — and  
sign up.*

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## "Everybody here thinks your poster is the pits"

"A naked woman clutching her typewriter, backing off and looking threatened. Is a male worker attacking her? Her legs (encased in stiletto heels, no less) spread apart, her hand caught inside the typewriter... It appears you meant to be satirical, but have succeeded in reinforcing many of the myths and stereotypes of women."

The letter to *Fireweed*, the women's literary and cultural journal, complaining of their poster for a women's playwriting competition was an expostulation of indignation and puzzlement. It came from a women's photography group in Calgary, who were disturbed enough about the "...but can she write?" publicity to pen a detailed letter of remonstrance. So did more than 20 other individuals and groups, most using fewer words, one merely mailing in a copy of the poster folded and stamped, with an anonymous message scrawled across the offending art: "YOU GOT TO BE KIDDING!" It seemed to bring out the feistiness in some writers.

"Everybody here thinks your poster... is the pits, so don't expect any co-operation from us. We're not hanging it," wrote the head of an established Toronto theatre. "Gross," "Offensive," "Demeaning to women." Again and again the same condemnation was reiterated.

Can't anyone take a joke anymore?

The women who produce *Fireweed* were taken completely by surprise. Clearly their picture of a frowsy-haired, slack-jawed typist was stronger than they knew. The irony is that they are being accused of sustaining the very stereotypes they thought they were satirizing. You either get the point or you don't.

The poster uses satire and it uses art — specifically, a politically-charged art — to communicate. That so many people are drastically misreading it seems to indicate that the poster is a failure, no matter what the intentions of the collective were. Yet the questions raised by the controversy go beyond a discussion of poor design or poor taste.

Suppose *The Body Politic* were to print images of effeminate men in promotional material. A similar outcry might be imagined. The feeling now is that gay men can celebrate their maleness and eschew the limp-wristed stuff as so much pre-Stonewall self-oppression. "Embrace your stereotypes," early gay libbers were exhorted; now it seems there's no room for the unfashionable ones, although they abound. A woman is supposed to be able to eschew the youth and glamour ideal pushed in society's mass images. But she isn't free to be actively, aggressively unbeautiful, to appear sub-intelligent, to show fat. Even to make a point satirically. This is censured as "demeaning to women."

But isn't it possible to discern distaste and prejudice beneath this carping? Tanya Rosenberg, the artist responsible for the visuals (and who is herself the woman hoisting the IBM on her lap) suspects it is. "It's catching flak because it doesn't conform to the traditional, i.e. male, view of women. Sex appeal is so watered down in ads it's become a part of everyday life." Even those of us who are aware have unwittingly bought the

criterion of what constitutes an acceptable female.

Tanya waves aside the charge of sexism in the photo, which was drawn from an earlier project of hers, the photo-cartoon series *SuperSecretary*. "The poster has no nudity. It's obviously satire. The woman is strong, not air-brushed or beautiful or nubile. She's physically strong to hold up that machine — she could be ready to throw it out the window. Look the last 12 years of my life are all about getting out from behind a typewriter. I purposely put myself in such an ugly pose to make a statement I feel strongly about."

That's not how the secretaries in one office of the provincial government took it. A woman there thought her colleagues might want to hear of the contest. They didn't after seeing Tanya. To them she was ugly, crude, gross. A victim. There is doubtless something incendiary about a naked typist posted where fully clothed ones earn their living; in the workplace, where they're

seen as servants and sex objects, it's all a little too close to home.

Yet it is precisely these two roles that the poster was meant to comment on, as *Fireweed's* letter of acknowledgement to its critics made clear: "The poster is intended by the artist to satirize two of the most prevalent and restricting stereotypes of women. Rosenberg is juxtaposing the 'blonde bombshell' — woman as sexual object, with 'Miss Efficiency' — the organizer, researcher, typist of 'his' work: woman as functionary.... Certainly the image can be interpreted as outrageous, but both Rosenberg and the Collective feel that it is only by strongly confronting the traditional images that are foisted upon women, and the context in which they are presented, that the manipulative nature of these controversial roles can be examined."

I think the inability to laugh at images of women is shocking," says Robin Endres, *Fireweed* contributor and author of a recent theatre piece on family violence. "There's a tremendous

"There is doubtless something incendiary about a naked typist posted where fully clothed ones earn their living; in the workplace, where they're seen as servants and sex objects, it's all a little too close to home."



amount of puritanism in society right now. They're coming down hard on the magazine, but nothing is overtly stated. It's all sub-textual."

What we're witnessing is a small but increasing repeated drama that is seen wherever left-leaning writers and editors come into conflict with a less liberal, and in many cases, less sophisticated readership. It isn't necessary to look any further than *Weekend* or *The Canadian* magazines for examples. Both have kept up with a younger constituency that is pleased to read articles critical, and even derisive, of the establishment. Predictably, though, the letters pages carry a lot of negative response. Just last month these two magazines merged to become *Canadian Weekend* and the brashness seemed to evaporate. The moral to be extracted: you can't reach a broad audience and expect to challenge it too.

Very often it was the artwork and humour in these publications that caused the most stir. (Remember Ralph Steadman's seal hunt drawings in *Weekend*? or the Dominion Day issue of *The Canadian*?) And art, as opposed to the commoner sort of visual slickness, was what was called for in *Fireweed's* case. "I just felt a real sense of power about this competition," explains collective member Rina Fraticelli, who helped mount the contest after working on script development at Factory Theatre Lab this fall. "I thought of all those women out there. What are the odds that they could have a really good play inside them? In thinking of what we wanted for this poster, we kicked around ideas like, say, a pen. Or a typewriter... No. We wanted something much more electric."

But the great mass of people aren't accustomed to being persuaded by an artist's point of view, not in the public media. An artist's point of view is intrinsically critical and provocative. Otherwise it isn't art, it's commercial graphics, the purpose of which is to serve up comfortable, gratifying images in the interest of sales. Those values are not the ones *Fireweed* wanted to communicate in promoting "...but can she write?". The period just past, Fraticelli explains further, has been a productive but less than exuberant time in Canadian feminism. "It has not generated new images. The contest was a call for them, from new authors and playwrights."

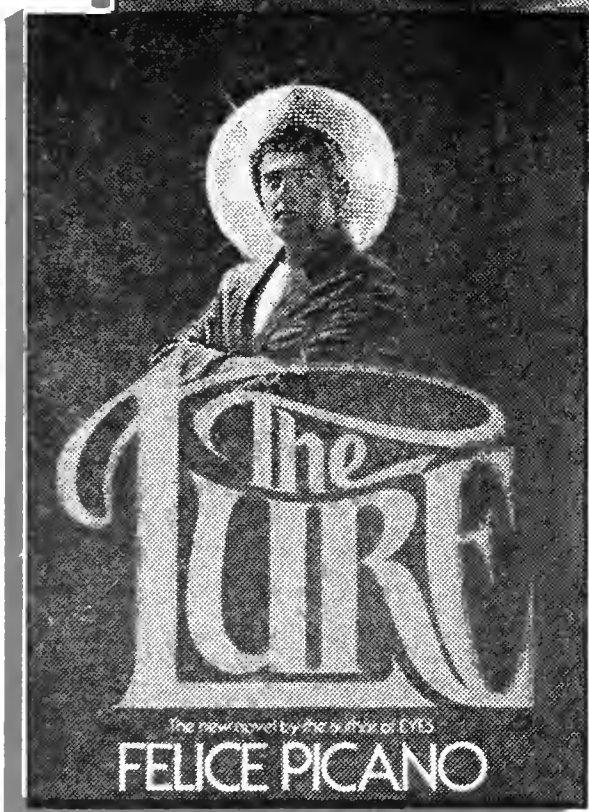
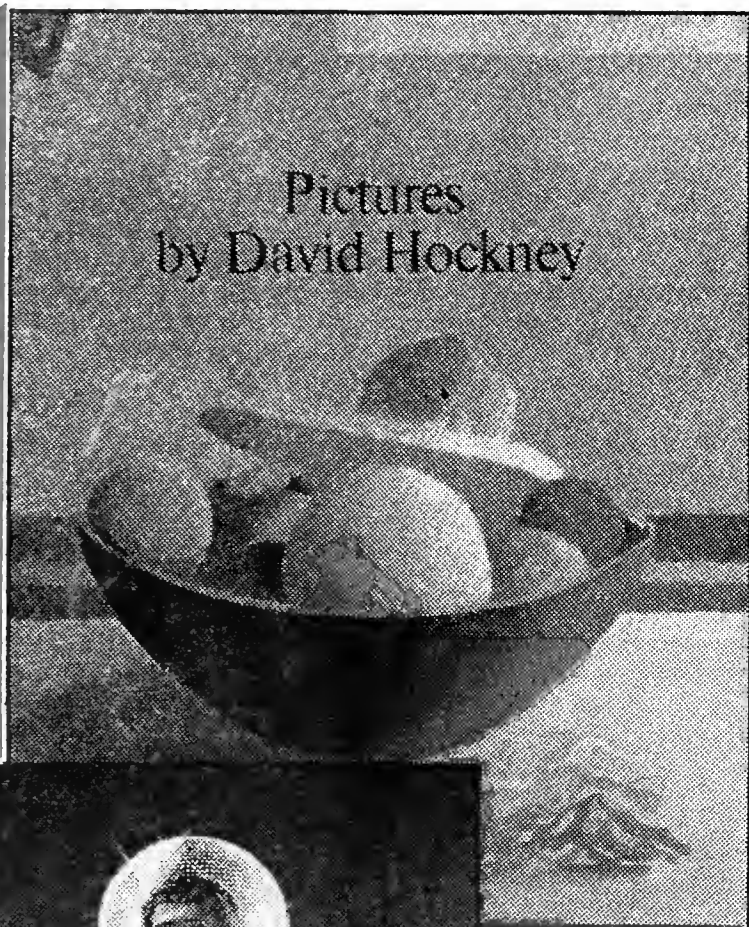
The Collective's letter of acknowledgement closes on a note of watchfulness lest the freedom to pursue this goal be endangered: "There are good reasons for rage in a period when so many of the achievements we have so painfully carved out are being threatened. But while we respect the anger that some of you felt when presented with this image — your feeling that its humour and parody are out of keeping with these sombre times — we must clearly perceive what is as great a threat to women in these reactionary times: a refusal to explore all aspects of our experience, to deny the ways — and the images — that are used to define us all."

Writer David Roche keeps a houseful of gay men in line on Toronto's Seaton Street. He is currently designing lamps.



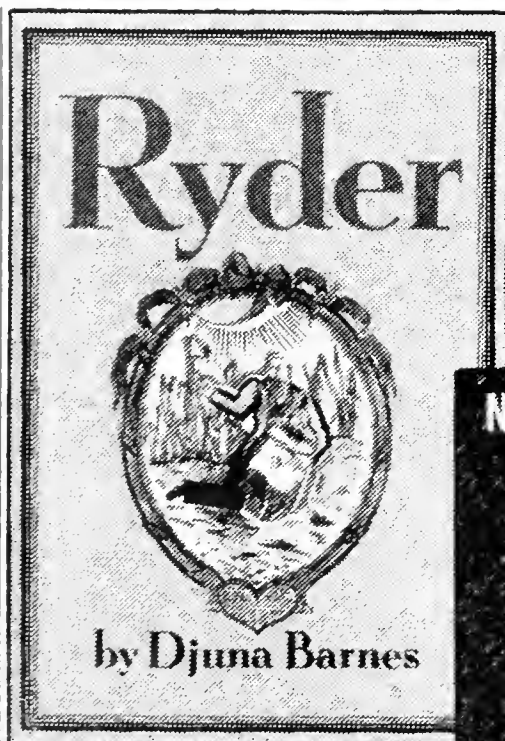
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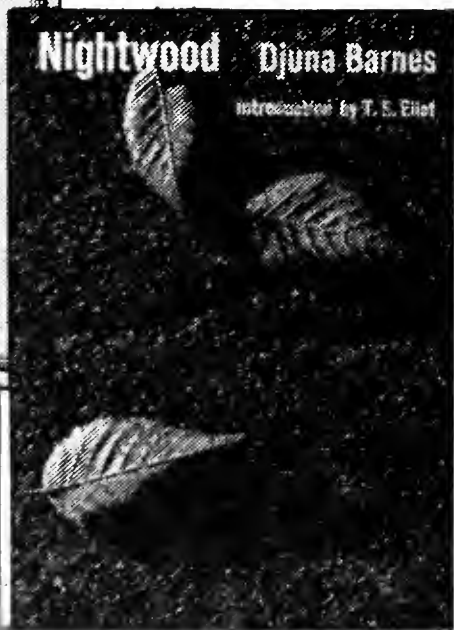


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